illing match came off in

nn., between W Scott an Anti-Slavery Fair

They have work in r any who may ch d especially reque their attendance.holder, who had attend

rs. Blanchard and Gur-l of a steamboat, to an un's church—'tell Mr. ulate himself on having er'—meaning himself. gambler named Thom-et in Little Rock, Ark Holltree. The parties ut some cheating a

ARBADOES, respect d the public ge street, and has take of Brattle street, which apply of soft water to azor. he low price of 12 1-2

with private Mugs and er year. SING ROOM. es and children that he n, entrance on Court hop, fitted up in good amodation for cutting

children's hair, 12 1-2 To give children's hair t by a skilful hand to it by myself, at the or children's hair for a of hair cutting is not I trust that the ladies

ND PERFUMERY. d retail Store, sign of 2 Milk street, two yould invite attention int patterns of wrought and most fishionable nd most fishionable rin Comb of 40 differstar or lace patters, highly rich and ornariginal and beautiful & Combs—do do exp & Combs—do do side
Combs—Shell, Ivory, ket Combs—Torioise—constantly on hand,
very description—fine

ancy Goods and Per-nes. Purchasers will fore purchasing elsed repaired. Highest

merly kept by Ros hand a constant sup-

RY AND SOCIAL

nd DELICACIES of very thing furnished duct of FREE LABOR. A share of liquor. A share M. A. BURLEY.

an intelligent and old, to do house work-nmended, the person-id give every reason-

ELS.

N. have in press, a steh, Malcom's Trisiam and China, is superb original map engravings and about the contraction of the

ASSES. from the Sandwich le by, ITHINGTON.

Hanover Streets SLAVE CASE

e court of Commercester, A. D. 1839
stors of the Holder
tring pamphlet of S.
Price 12 1-2 cents BOLITION. Cornhill, Martyr Ag Martineau; conta in ists in this country s. Amos Dresser, Ms ice 25 cents.

DS STORE, above Arch st. Phil

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oliver Johnson, General Agent: om all remittances are to be made, and all letters Alressed relating to the pecuniary concerns of the

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times for \$1.00. Other advertisements at

AMERICAN STREET, The pecuniary concerns of the Liberator and the direction and supervision of a Committensisting of the following gentlemen: Francis 305, EUNUED QUINCY, W.W. BASSETT.

VOL. IX.

uso Whig.

WM. LLOYD GARRISON, EDITOR.

Although I have ever regarded slavery as an evil act, I nevertheless see so much to admire tions of the South—such a marked differ-

see a stract, I neverthetes see so had not a dominate the institutions of the South—such a marked difference of condition between the miserable free negro population, which infests our city, and the well provided and happy slaves of the south, that I believe true adianthropy would be promoted, if they (our free negative provided for with such masters. All operations are carried on upon the plantations with the mines and regularity of a clock. In the morning the bell rings, when all hands instantly come the toester upon the labors of the day, and by sunship the sunship that the sunship the sunship that the sunsh

strict observation, in the manner in which slaves rested in the South. The humanity of their ownsirici observation, in the manner in which staves metted in the South. The humanity of their owns in every respect highly creditable to them. If the same was founded on true philanthropy, it was the untry prostrated by a thorough knowledge every as it exists in the South among the Creoles,

of sheep as it exists in the South among the Creoies, who have been stigmatized as cruel masters. But the abelianoists are not influenced in their lawless career, by philanthropic motives. On the contrary, they would stead (as they have done in Cincinnati.) a negro from his owner, rob them of the little money they

night have at the time—employ them in their family winout rewarding their services, and turn them upon the world a penniless fugitive.—They are, as a body, the most unprincipled wretches that ever lived in any age. Public indignation is running with a mighty current against them, and they will soon, I trust, be overwhelmed. The Ex-President's disclaimer, and

retweemen.

genaterly speech of Mr. Clay, leaves them nothing hope for. By the by, this speech of Mr. Clay has elied the question of the next Presidency. It has rown a halo of glory around his name in the entire

Hew this hater of slavery in the abstract came to it so ardently in the concrete, may be learned

Thave passed my time most delightfully among

Thate passed my time most deligation among planters, who seem to be surrounded by every complishers, world can bestow. The most of them live in absone, and indeed elegant style, and their kinns and hospitality is unbounded. They are extend-with a liberality which can no where be surpassed,

with an ease and blandness of manner which

booned extract from the pen of Rev. Parsons worthy or attention. Easternant days when so many laymen, and we are sor-

you add, women, teet authorized to the implied that ad how to preach,—when it seems to be implied that he professed teachers of religion least of all, understand the business and duties of their profession. We are glad that some of the clergy are found willing

e are glad that some of the ciergy are onto a sasert in midicate the freedom of the pulpit, and to assert fir right to freedom of thought, opinion, and action, and who renounce the doctrine of infallibility whether is claimed by a sect or by an individual,—and who are the discernment to see, and the independence to elare that it makes very little difference whether

screed and course of conduct are prescribed by a

If the Christian ministry has done such service to

be cause of freedom, it is itself editled to be free.
The freedom of the press is a phrase of familiar sound,
at the TREEDOM OF THE PULPIT is rarely thought of,
len of ambling them.

The freedom of the press is a phrase of familiar sound, but he freedom of the press is a phrase of familiar sound, but he freedom of the property of the freedom of the freedom of the freedom of the pupit in favor of their enterprizes and their parties. And they have often brought influences to bear, to compet the Christian minister to give in his adhesion to a party. Nothing is easier, than to surround the pulpit with effectual checks to its freedom. And often do we see the minister of Christ placed in such a condition, that he cannot speak out the honest sentiments of his heart; he cannot obey an honest conscience, on all subjects, without raising a storm that will sweep him from his post. One man or one set of men, having free discussion for their motto, set up that standard of right as to principles and measures, and we be to him who utters a syllable that varies from this standard! And this is free discussion! But it is all upon one side. Their freedom of discussion consists in most free denunciations of all who date to doubt the infallibility of the oracles of their

some consists in most free denunciations of all who dare to doubt the infallibility of the oracles of their party. But this is a spirit with which the true ministry of Christ can keep no terms. As soon as the Christian ministry has lost its independence and free-fem, it cases to be the ministry of Christ. Its divine the control of the

ites of an enlightened conscience : but you have

a machine, an automaton, a puppet, which is obeying he wires pulled by some one behind the scenes. The man whose voice you hear is the mere mouth-piece of klers, whom he dare not offend. And when the pullish suffers this degradation, it is fit for the contempt of be world.

All those who at all regard the treasure of the gos-

priministry, are interested to preserve the freedom of the pulgu; minor interests must be waived, to preserve this, because it is vital. He who infringes upon this, commits a capital offence against the institution of God. He who would sway the action of Christ's amandation to the committee of the committee of

lors, by other influences than conviction and per

bassadors, by other influences than conviction and persaasion, virtually obstructs and perverts the embassy. It is incumbent on all, then, if they can first be satisfield their minister is honest and conscientious in his
views, that he seeks to be faithful to his trust, that he
inculcates no capital error, to give him just that latilinde in forming and expressing his opinions, which
they claim for themselves. Under no other circumstances can the ministry answer its end; on no other
terms will an honest man consent to hold it. If the
time ever comes when any man, or body of men,
whether popes, prelates, or presidents of societies, or
leaders of factious, can dictate to the ministry, and on
what subjects it shall preach and pray, and on

n, feel authorized to tell the clergy what

From the Newburyport Watch-Tower.

FREEDOM OF THE PULPIT.

m another brief extract.

slaveholding states, and it cannot be otherentirely satisfactory to the lovers of the

at the time-employ them in their family

roperly provided for. I never have ably disappointed than I have been,

REFUGE OF OPPRESSION. A NORTHERN DOUGHFACE. The following is an extract of a letter from a Cinasti merchant, whom business or pleasure call-South. It was addressed to the editor of the

the dark ages;—he would convulse this favored land with deep, envenomed, and implacable animosities, and pollute it with scenes of dissipation and debauchery, at which decency would crimson, and humanity turn pale; he would corrupt the intercourse of social and private lie with acts of turpitude and treachery, at which decency would blush, and perjury itself would hesitate.

If the dark and bloody spirit of abolitionism, which is roaring and raving around every bulwark of liberty, like an infuriated tigrees, bereaved of her whelps, cannot be extinguished by the diffusion of learning, and the sacred impress a sound and rational sentiment of moral responsibility is calculated to make upon the sawlowed up in the burning crater of that volcano, the political proposals arraying themselves on the side of equal rights, these sanctimonious fanatics, while they each religion, hery sold is the rational prospects of the other. While they leach religion, hery sold is purity, by enkindling to rage the worst passions of human nature; while they esponse and defend universal emancipation, they dig the grave in which national liberty is to be entombed; while they expand the demonstrative while they shed crocodile tears for the oppressed, they thirst for the blood, and how for vengeance on the oppressor; and while they contend for the supremacy of mind, they are bringing it into a state of abject and absolute subjection to the domination of matter.

'Keen and agageious knaves, they know that, of all the attributes of national greatness, mere material power is the most fearful and uncontrollable. They know it is the eyeless feels more comfortable after this time; cruping — Philamhropis.

Colonization. A Convention of delegates from different were of the content of the colonization of the Celonizations.

COLONIZATION IN THE WEST.

COLONIZATION. A Convention of delegates from different parts of the State is to be held in this city on the Sth of next month, with a view to the formation of a State Colonization Society. This noble enterprise of Colonization Society. This noble enterprise of Colonization is going ahead brilliantly, in spite of misrepresentation and detraction. It is almost always so with a rood cause, when public sentiment has had time to raily. It will be a minerally so with this; for there is a deep interest throughout the country in behalf of the colored race,—and as the impracticable perception of the ludicrous, gives un amusing account. He thus describes the second evening of the reading.

'The evening came—starry and balmy as evening of the reading. bug, the sympathies of its adherents, many of them at Com.

Ardently admiring our free institutions, and constantly pointing to our glorious political exaltation as an incentive to the perseverance of his own countrymen in their struggle against oppression, he has yet omitted no opportunity of rebuking our inexcusable slave system. An enthusiastic admirer of Jefferson, he has yet of en regretted that his practice should have so illy accorded with his noble sentiments on the subject of slavery, which so fully accorded with his own. In truth, wherever man has been oppressed by his fellow man, O'Connell's sympathy has been directed:—to Italy, chained above the very grave of her aneient liberties, to the Republics of Southern America, to Greece, dashing the foot of the indolent Ottoman from her neck, to France and Belgium, and last, not least, to Floand, driven from her cherished nationality, and dragged, like his own Ireland, bleeding and violated, to the deadly embrace of her oppressor. American slavery but shares in his common denunciation of all tyranny; its victims but partake of his common pity for the oppressed and persecuted and the trodden down. Attempts have been made to prejudice the American mind against him by a republication on this side of the water, of the false and foul skanders of his Tory enemics, in reference to what is called 'O'Connell' rent'—a sum placed annually in his hands by a grateful. mind against him by a republication on his side of the water, of the false and foul slanders of his Tory enemies, in reference to what is called "O'Connell rent"—a sum placed annually in his hands by a grateful people,—and which he has devoted serupulously to the great object of Ireland's political redemption. He has acquired no riches by his political redemption. He has acquired no riches by his political redemption. He has acquired no riches by his political efforts—his heart and soul and mind and strength have been directed to his suffering country and the cause of universal freedom. For this he has deservedly a place in the heart and affections of every son of Ireland. One million of ransomed slaves in the British dependencies, will teach their children to repeat the name of O'Connell, with that of Wilberforce and Clarkson. And when the stain and caste of slavery shall have passed from our own country, he will be regarded as our friend and benefactor, whose faithful rebukes and warnings and eloquent appeals to our pride of character, borne to us across the Atlantic, touched the guilty sensitiveness of the national conscience, and through shame, prepared the way for repentance.



OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND,

BOSTON, FRIDAY, MAY 10, 1839.

of hopeless, rayless fanaticism. He would turn back the earth on its axis, to recall the horrors of a servile war, such as deluged both Greece and Rome in blood; —he would renew all the atroctites of civil commotion; for. He is writing of the character of slavery—not of he would revive the sanguinary and brutal policy of abolitionism. If he will undertake to discuss that, and the dark ages;—he would convulse this favored land with deep, envenomed, and implacable animosities, so that he can be encountered properly, we will warrant bing regulate it with scapes of dissuprison and debauch, rant bing regulate and bold opponents who would not

COLONIZATION IN THE WEST.

The evening came-starry and balmy as evening least, will be turned into the proper channel.—Jour. of need be—and with it came twenty-four men, one boy, and six women to hear the Judge read another portion of his book, about one third of the whole number pre-A N T I-S L A V E R Y.

DANIEL O'CONNELL.

The last Pennsylvania Freeman contains a very interesting sketch of the life and character of this distinguished statesman and philanthropist, from the pen of the editor, from which we extract the following paragraphs:

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"The last Pennsylvania Freeman contains a very interesting sketch of the life and character of this distinguished statesman and philanthropist, from the pen of the editor, from which we extract the following paragraphs:

"The last Pennsylvania Freeman contains a very interesting sketch of the life and character of the sleven dozen individuals, looking more as if they logy, or to hear eloquent stories of the evening, and plupit sat the orator, or rather the reader, of the evening, and by his side, in solem silence, his Excellency Governor Pinney. Forlorner specimens of humanity we true properties of the silence of price and minute properties that the exercises of the meeting would be in full blast. We were disappointed. Scattered over the church were should account on the infunctions. We were disappointed. Scattered over the church a few minutes before eight o' clock, expecting that the exercises of the meeting would be in full blast. We were disappointed. Scattered over the church are were abolitionsis. We entered the spacious church a few minutes before eight o' clock, expecting that the exercises of the meeting would be in full blast. We were disappointed. Scattered over the church and continued to be for infull blast. We were disappointed. Scattered over the church and continued that the exercises of the meeting woul as Fowell Buxton for the immediate emancipation of the slaves, gave a new tone to the discussion of the question. He entered into no petty pecuniary details;—no miserable computation of the shillings and pence vested in beings tashioned in the image of God. He did not talk of the expediency of continuing the evil, because it had grown monstrous. To use his own words, he considered 'slavery a crime to be abolished; not merely an evil to be pulliated.' He left Sir Robert Peel and the tories to eulogize the characters and defend the interests of the planters, in common with those of a tythereaping priesthood, building their houses by oppression and their chambers by wrong; and spoke of the negro's interest, the negro's claim to justice, demanding sympathy for the plundered, as well as the plunderer; for the slave as well as his master. He trampled as dust under his feet the blasphemy that obedience to the law of Eternal Justice is a principle to be acknowledged in theory only, because unsafe in practice. He would, he said, enter into no compromise with slavery. He cared not what cast or creed or color it might assume,—whether personal or political, intellectual or spiritual, he was for Justice—justice in the name of humanity and according to the righteous law of the living God. Ardently admiring our free institutions, and constantly pointing to our glorious political exaltation as an incentive to the perseverance of his own country.

The propriety of commencing the exercises of the evening was suggested, and an effort made to bring the seattered congregation into something of a focus, that the Judge might have some assurance that he was not reading exclusively to empty benches. An invitation was given to those who sat in the back part of the house to come near the pulpit, the chairman very facetiously remarking that there was 'pleany of room forward!' But two individuals heeded the request. The Judge began. One by one an audience continued to drop his and the pulpit of the pulpit of the pulpit of the pulpit of the

The Witness says:

'Dr. Elder, though desirous of being ranked as a colonizationist, was little better than a thorn in the side of the Convention during its sittings. On one occasion, a resolution was introduced affirming that the colonies on the coast of Africa had broken up or greatly obstructed the slave-trade for a long line of coast. Dr. Elder can perhaps swallow his own pills with a relish, but this fiction was too monstrous for him to gulp down. Considerable discussion ensued, a portion of which only we had the pleasure of listening to. The doctor however, had the better of the argument, for he produced statistical information showing with all the produced statistical information showing with all the positiveness of numerals that the slave-trade has been positiveness of numerals that the shave-finde has been progressively increasing ever since the colonies were established. This was very injudicious in the doctor, as the tendency of it will be to spoil one of the prettiest fictions that the colonizers rely upon for bamboozling the good natured public withal.

INTELLIGENCE OF NEGROES.

they claim for themselves. Under no other circumstances can the ministry answer its end; on no other man consent to hold it. If the them ever comes when any man, or body of men, method in the propest predates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or presidents of societies, or later of heather popes, prelates, or later of the chairs in the Ohio Medical College, thus schorles, and tendent prelates of the heather of heather popes, prelates, or later of the chairs in the Ohio Medical College, thus schorles, and heather of heather presents of the heather of heather prelates of the heather of heather prelates of heather pr

IMPORTANT INTIMATION.

The National Intelligencer contains a speech of Hon. Mr. Pope of Kentucky,' in the House of Representatives during the past session, which although not on the subject of slavery, discusses that delicate topic at some length. In the course of his remarks, he states that if he were assured that his re-election could be secured without his personal efforts and presence in his district,

The National Intelligencer contains a speech of the Hones of Representatives during the past session, which although not on the subject of slavery, discusses that delicate topic at some length. In the course of his remarks, he states that if he were assured that his re-election could be secured without his personal efforts and presence in his district,

'He believed he would make a tour through the North-term and Eastern States, and deliver letteres to them on this terry interesting subject, and exhort them to pause before they cut assunder the ties of interest, amity, and blood, by which this great and rising nation were united; and he would more especially appeal to the LADES, who, by artful addresses to their finer feelings and sympathies and the slaves of the South.

'He would, if he could address the single ladies of New-England, endeavor to give their finer feelings and sympathies and their pockets in behalf of the imaginary sufferings of the Southern freelings and sympathies and their pockets in behalf of the imaginary sufferings of the Southern staves. Mr. Pore would tell them that he had lived in the far West; that those fertile regions abounded with sincerity and zeal exhort the ladies of the East to turn a deaf error the idle tales and appeals of the arfful agents of the oblitionists, and take up their march to the West. They would soon, no doubt, get good hasbands in those new regions, and will render more essential service to this great and rising Republic in raising good democrats to fight the future battles for liberty and their country, than in sending Peutions here to wound the feelings of their Southern friends and breath was resulted and the south of the idea tales and appeals of the arfoling the proposition, as they are well aware of the degrading decas which in the shall not be mobbed. The ladies of Pennsylvania and New-England we welcome him. He shall not be mobbed. The ladies of Pennsylvania and their country, than in sending peutions here to wound the feelings of their Southern friends a

associated with woman; and endeavor to give him a candid attentive hearing.

As the General Convention of the abolition women of the United States is about to assemble in this city, the honorable gentleman might save himself some trouble and expense by appearing before this assemblage of delegates from all parts of the free states, and presenting his arguments. We will ensure him a fair hearing, but he would do well to come prepared for knotty questions and prompt rejoinders. If we mistake not, he would find some of the youngest members of the Philadelphia Female Society quite an overmatch for his Congress-trained logic. Let bin come, and welcome; but he will most assuredly find another 'Jael the Kenite' to nail his falsehood to the wall, or another 'woman of Thebez' to break the scull of his argument, and leave him to lament, like Abimelech of old, that it should be said of him 'THAT A WOMAN SLEW HIM!'—Penn. Freeman.

TREMENDOUS RETORT.

(1) 'Wise and intelligent people' know no such thing. They know that six years have not rolled by our American anti-abolitionists respecting the efforts of abolitionists in Great Britain in favor of West India mancipation.

(2) Every man of common information knows better. Why else the panic manifested by John C. Calhoun and Gen. Duff Green, lest the 'consciences' of the southern people should be reached?

(3) Nothing betrays the weakness of our enemies more clearly than their coastant crying out in such a manner as to tell all passers by, just where it is and how it is, that our ammunition is bitting them! Oh! oh! don't disturb us so much at the north! We not that it should be said of him 'THAT A WOMAN SLEW HIM! "—Penn. Freeman.

TREMENDOUS RETORT.

In the late debate at Cincinnati between J. Blanch-rd, well known as the able anti-slavery lecturer in this ipation law being under discussion, the former gentle-

nan thus closed his half hour speech : I am determined to believe my opponent sincere at heart, come what may. I am bound to do so by the courtesies of debate; and my heart feels no disposition to rebel against the rule. But what must you think of a cause which will not allow its advocates to disapprove of acknowledged violations of the law of God? When on the subject of separating the races, I asked my opponent to set some day, some one or two hundred years hence, after which the country ought to emancipate the slaves if not colonized before. He did not reply. He dare not. For he knows that his friends at the South go for colonization as calculated to make slave-ry perpetual! I then implored him to tell you and the audience whether he approved or disapproved of south-ern slavery. He was still silent. Then came the Ma-ryland scheme, tearing apart husbands and wives, mothers and children! He tells you the Abolitionists,

mothers and children! He tells you the Abolitionists caused those laws to be made, but he did not, he dares not, tell you they were wrong!

Sir, I implore, what would you—what would this audience think of me, if I stood before you, the advocate of a professed scheme of mercy; and, being questioned, should not dare to tell you that I was opposed to swindling, theft or perjury! And what will you think of a society which does not allow my respected opponent even to condemn the forcible separation of man and wife!

[Mr. Gurley here signified his dissent from the representations of the speaker in some words not recollect.]

resentations of the speaker in some words not recollected; when Mr. Blanchard turned suddenly around and said to Mr Gurley, who sat near him on the stage:]—
'Do I understand the gentleman to say in the presence of this audience, that he does consider it a crime against God to separate man and wife?'

against God to separate man and wife?

Mr. Gurley answered 'Yes.'
Mr. Blanchard instantly exclaimed—

'Most heartily do I thank my opponent for the declaration. Now be it known to this audience; and let the note-takers tell it to the South, that my respected opponent has here charged Judge Bushrod Washington with committing a 'crime against God,' in the sale of fifty-four of his slaves in the year 1821, and in separating families in this sale, four years after he was elected the first president of the American Colonization Society. And be it known that the Society contrived to elect this (according to Mr. Gurley) 'criminal in the sight of God' to the Presidency, each successive year till 1829, when he died; when my respected opponent, this very gentleman who now calls him a 'criminal in the sight of God,' pronounced his eulogy, saying among other things, that he had always 'been governed by the noblest feelings!!'

'If any have any doubt whether the president of this Society did what my opponent here calls a crime

Society did what my opponent here calls a crime against God, they have only to consult the Baltimore Chronicle of that day, in which Judge Washington publicly admits the charge, and justifies his act of separating families in the sale of his slaves.'

SLAVERY 'IN ITS MILDEST FORM.' We have the tes-SLAVERY 'IN ITS MIDDEST FORM.' We have the testimony of Mr. Clay, in his speech that the slavery existing in the District of Columbia, is the MILDEST kind. We are opportunely farnished with a recent illustration of that mildness. It must have been exhibited within two or three days of the time when Mr. Clay was speaking, and within a few rods of the same spot. See the last paragraph of the following.

See the last paragraph of the following.

Mr. Goodell,—A friend of mine writes me from the city of Washington, 7th inst. Below is an extract from his letter. Yours, &c.

I never witnessed a more revolting spectacle than while at the capital of the old Domain (Richmond), where, for the first time, I saw a sale of human beings. A noble looking black man (marranted sound) sold to the highest hidder at \$950; the next a female about 35 years old, with a projection of the head occasioned by a fracture of the scull (ususand) commenced at \$305—sold at \$10—the next about 30 years old, said to be sound, though she said one arm was lame. It was enlarged; but the crier said she was warranted sound-commenced at \$250, sold at \$475. Then came to the stand a stately looking man about 28 years old. Says the crier, 'who will start this man at \$1000.' Soon \$900 were bid,—910, 913, 915—and he was struck off. 'Last Saturday 30 men, coupled in CHAINS, were driven past the Captiol (in WASHINGTON,) for Baltimore, to be shipped South together with about 20 women, who were carried like sheep in a Pennsylvania wagou. Yesterday I witnessed an exemplification of the spirit of slavery. While standing in the gallery of the House of Representatives, I asked a gentlemanly looking man topoint out to me Mr. Slade, of Vermont. He looked, and said, 'There he is,—he is one of those abolitionists. If I could have my wish, I would see him burn in hell without dying.' Mr. S. is a man of very fine and gentlemanly appearance.'—Friend of Man.

COLORED SETTLEMENTS IN OHIO.

The colored population of Ohio is in the proportion to the whites, of I to 140. These are scattered through dients through the dients every village and city in the State. Their principal occupation has been that of menials of the lowest every village and city in the State. Their principal occupation has been that of menials of the lowest stare to take up a residence amongst us, and have lasse ben compelled from necessity to perform such service for their daily bread, as we have been pr

From the Friend of Man.

MADNESS BE-CRAZED! STUPIDITY STUPIFIED !!

What do the anti-abolitionists mean? Are they

tion in Congress have the madness to press abolition 'Nothing they can do will give success to their efforts, and therefore 'wo, we unto them, if their rash proceedings should succeed!' 'The lips of a fool' say:

THE NEW COALITION. An elegant lithographic en The New Coalition. An elegant lithographic engraving appeared in this city last week representing a fancy sketch of the scene which took place on the floor of the U. S. Senate last winter, at the conclusion of Mr. Clay's speech in defence of perpetual slavery. It will be remembered that the newspapers represented Mr. Calhonn as thrown into a rapture on the occasion, at the idea that abolition had received its death-blow, and that slavery was now established as a chief blessing. The artist has taken this point of time, and represented the two distinguished parties as meeting to ratify their new coalition.

ratify their new condition.

Mr. Clay stands erect in the attitude of oratory, with

Underneath, or on the southern side of the line, and

Underneath, or on the southern side of the line, and connected with the first sentence by a bracket is the declaration.

'Never mind, I hold a cool sixty slaves myself, and "I mill continue to oppose any scheme mhatever of EMANGITATION, GRADUAL OR IMMEDIATE."

The South Carolina Senator is represented as springing from his congressional chair, with one foot on the 'Vermont Memorial,' the Massachusetts Resolutions,' and the declaration that 'all men are created equal, and the declaration that 'all men are created equal, and entitled to liberty,' &c. He leaps forth and setting his advancing foot by the side of Mr. Clay's on the breast of the slave, grasps the hand of the Kentucky orator, and bending the knee as in homage, exclaims,

claims,

'Well, done Hal, your old folly and delusion about liberty are gone. You are beginning to see sluvery in its
true light, "as the most safe and stable basis for free institutions in the world." Give us a shake of your daddle,
my morthy! you shall be made president for life.'

The prostrate MAN, in the mean time, utters the
warning, equally pertinent and sublime, from the
prophet Micah, c. vii, 8:

'Rejoice not against me, O mine enemy, when I fall:

'Rejoice not against me, O mine enemy, when I fall ;

I SHALL RISE. In a corner like, Mr. Clay commends himself to the eager support of the clergy and religious people of the North, by saying 'I am no friend to duelling, not I;' while below the charmed line, he says, 'yet I take a shot, whenever it suits me.'

The drawing of the whole piece is altogether above the ordinary class of lithographic prints, and the likenesses of the two senators are at least equal to the best that have ever been published.

For sale at the Anti-Slavery office, 143 Nassau st., price 25 cents.—Emancipator.

price 25 cents .- Emancipator.

COLORED SETTLEMENTS IN OHIO.

AGENTS.

Australian — N. F. Rogers, Physically, Willard Russel, Ambersil.

Vermoux — John Bement, Woodsteek.

Vermoux — John Bement, Woodsteek.

Massachuserus — C. Whipple, Needburyport; Ieane Steerne, Manafield; Luther Beutell Groton; B. F. Newhall, Songue; R. Wilder, Fitchborg; M. King, W. Boylston; J. Ohurch, Springfield, W. & S. B. Ives, Soien: Henry Hammond, Dudley; Daniel G. Holmes, Lowert! Josephin V. Marshall, Dorchecter and vicinity; Richard C. French, Fold Ricer; Wm. Henderson, Hanocer; Weight Steer, Wille, Brace Anatha, Northerkei; Elias Richards, Weynsonite Thos. J. Baker, Botton, Northerkei; Elias Richards, Weynsonite Thos. J. Baker, Botton, Wm. C. Stone, Westerburn; Wm. C. Sone, Botton, Westerburn; Wm. C. Sone, Botton, Vers. Bedfred, Russon Islands Did, Tanton; John Enley, News. Bedfred, Russon Islands — William Adams, Puretucket; Elias Smith, Providence.

Rudon Island William Adams, Paretacket; Elias Smith, Pensidence.

Conversions Geo W Bernon, Brooking: Dr E. D. Hudom, Wolcotteritie; B. B. Converse, Hardward Thou, Kinne, Jr. Noveich, New Yona - I. P. Bishop and Daniel Judson, Utica: Henry Mett; Clearles S. Morton Adamse; S. W. Benedict and Thomas Yan Rangelaer, N. Y. City: Samuel Dutton, Cazemeria: Janues C. Polier Sameatier, John H. Briker, Prev. Parasylvania - H. C. Howell, Fittedway; W. H. Clarke, Alleghany; M. Preston, Pleas Girne; Joseph Fulton, Jr. Stron; Thomas Penri, Enlegaries: T. Hambleton, Residentials: B. Kent, Audicete Bridge; John Cox, Momerton; Rev. Charles A. Boyd, Eric, Eric Co.

Onto-C. K. Bushnell and Wm. M. Johnson, Ginetismati: Wim. Hulls, Oberius; James Austin, Mariborough; Lot Holmes, Columbiana: N. Miller, Jr. Sandyethe; Joseph A. Dugdale, South Charlestonen.

ISAAC WNAPP, PRINTER.

county. While they are now struggling for a respectable livelihood, let us not forget that they need our sympathy and our aid. Many of them have purch ased their freedom at a great price, before buying their land. One individual, we are told, paid 2200 dollars for his wife and children; another, 600 for his own body, etc. etc., and now have bought new land and are cleaning it up, that they may be able to make an honest living. But one thing we must all see. Without education they will still be degraded; and it is probable thit, ignorant men as they are, they will care little or nothing about it unless it is earrised to them. Learned men alone appreciate the worth of learning; and even if these men had the disposition to supply themselves with good schools, they could hardly make out in their new settlements.

with good schools, they could hardly make out in their new settlements.

This brings me to Mr. Wattles' Manual Labor School which he has established in the settlement in Mercer co. He has given one handred and ninety acres of land, and has put considerable improvements on it already. The school is in successful operation, and but for want of suitable buildings would have a large number of pupils. In a letter recently received from Mr. W. he stated that he had received more than twenty applications from individuals who wished to come and study with him, and for want of room-he was object to refuse most of them.

A proposition was made in the Philanthropist last summer, by an individual, to raise \$2000 for the purpose of putting up a building by the subscription of \$100 each, by twenty individuals, and these individuals to own the building when completed, or to have it secured with the farm for the use of the school forever. Several hundred dollars have been subscribed and the building commenced. Should any individual who may read this article feel disposed to aid a cause so full of promise as this, we shall rejoice. We can only say that we know of no plan which combines so many excellencies and bids fair to do so much (or the colored population of our own country, and for Africa, as this. Educate and enlighten the colored man, and he will be the missionary and the school master to every heathen nation under the sun.—Xenia Free Pren. as this. Educate and enlighten the colored man, and he will be the missionary and the school master to every heathen nation under the sun.—Xenia Free Pren.

SERVILITY.

We adverted lately to the position of Dr. Drake, head of the medical department of Cincinnati College, on the question of slavery. We shall now do the same favor for the head of the rival institution, the Ohio Medical College,—Paorsson Muzzy, lately from New-Engiand. In a recent newspaper controversy between the two schools, a writer in the Republican, after stating that the professors of the 'old college' thad suffered themselves to be publicly and privately calumniated,' answers one grave charge as follows.'

'In order to prejudice the mind of southern students

calumniated,' answers one grave charge as follows.'

'In order to prejudice the mind of southern students against the 'old school,' it has, for more than a year been circulated, that professor Muzzy is an 'Abolitionist,' and we have lately seen that epithet coupled, by an evasive inuendo, with his name in a communication, signed Fair Play. We do not undertake to express any opinion on the subject of abolitionism, we do not say that it is criminal, or not criminal to be an abolitionist, but as a simple matter of fact, Professor Muzzy is not an abolitionist, he has never joined an abolition society, has never taken an abolition paper, and has never delivered an abolition lecture. This charge, brought against Professor Muzzy, has been untrue, and has been used as a wilful slander: it was intended to injure, and it did injure the institution,—it prevented several southern gentlemen from entering the college.' the college.

We have reason to believe that this disavowal was we have reason to believe that this disavowal was put forth with the warrant of Professor Muzzy. We wish our country friends then to understand, that both the medical schools in this city, in dread of losing southern patronage, are anxiously busied in shaking charge of being an abolitionist, a cauting and statement is to be hoped that each institution will be careful to insert bereafter in the circular it sends to the South, the following advertisement.

the following advertisement. The science of medicine taught in this institution n the most approved anti-abolition principles. Servility we abominate wherever we see it.—Pailm-

KIDNAPPING A WHITE WOMAN.

We have received credible information that a prowe have received creatible insormation that a pro-ceeding like the following has recently taken place in the waters of New York Bay. A packet ship, from one of the southern ports, perhaps New Orleans, on arriving near the Quarantine ground, was met by a letter from the owner or agent in this city, informing the Captain that one of the cabir passengers was a recovery slave! and must be detained. So he had runaway slave! and must be detained. So he had been advised by the express mail. The person in question was a well dressed young lady, of fair complexion, with brown hair, and not the slightest perceivable trace of African descent. The captain immediately informed her of his orders, and proceeded to imprison her in the cabin. The vessel then came up to town, but instead of going into the dock, amobared about a on her in the cabin. The vessel then came up to town, but instead of going into the dock, anchored about a hundred vards distant. The owner or agent went on board, and shortly after a steamboat came along side, into which the hapless woman was forced, to be conveyed to another vessel then in the lower bay and ready to sail. For some reason, not ecertainly known, she was not taken on board of that ship, but kept concealed and confined for several days, until Monday of this week, when she was taken in a steamboat to a packet then lying in the North River, outward bound, and immediately sailed on her return to the inevitable destiny of a handsome white fernale slave.

From the best information in our power to obtain.

destiny of a handsome white female slave.

From the best information in our power to obtain, we have no reason to believe even the illusory forms of our kidnaping Act of Congress were complied with. We fear it is not likely that any effective legal measures will be taken to bring the subject under legal investigation. Those who might have the disposition to vindicate the laws, are not able to bear the expense; and those whose duty it is, will take into consideration the 'delicateness' of the subject, the effect which enforcing the laws would have upon the 'southern trade,' and the very great danger of 'dissolving our glorious Union,' if slaveholders are molested in their 'consecrated' right of kidnapping.—Emancipater.

MR ADAMS'S RESOLUTIONS

When Mr. Adams offered his resolutions for an amendment of the constitution, so as to effect a gradual abolition of slavery, he referred to a petition on the subject, which he had received from sundry respectable citizens of New York. We are authorized to say that citizens of New York. We are authorized to say that the resolutions do not at all correspond with the tenor of the memorial referred to; which, after setting forth the evils of slavery, simply prayed Congress to propose such amendments to the constitution, as shall make the total exclusion of slavery, a necessary condition for the admission of any new State or Territory, to be hereafter established. The exclusion of Floation was here distinctly intended—whereas the last of the resolutions, and the only one relating to the admission of new States, expressly excepts Florida from the operation of the rule; consequently, when Mr. Adams stated that these resolutions were founded upon this memorial, he must, we think, have referred only to the modus operandi in both cases, and not to the thing itself sought to be effected. This seems the more probable, from the fact, that no previous petition from abolitionists, has a simed at an amendment of the constitution, and that this form of petition was sometime since litionists, has aimed at an amendment of the constitution, and that this form of petition was sometime since
recomended by Mr. Adams himself as the most free
from constitutional objections. His further remarks
in the House were abruptly put an end to by the commotion excited by 'the startling proposition;'—and no
opportunity seems to have occurred for the presentation
of the memorial.

A pure minded statesman himself, who, neither in
great things nor small, would swerve from the strict
line of truth, nor willingly allow a misrepresentation
to pass uncorrected—Mr. Adams will not be offended
at an explanation, which is necessary to absolve
almost every signer of that petition from liability to
the charge of gross inconsistency.—Emancipator.

SOUTHERN TRADE. The spell which this delusi SOUTHERN TRADE. The spell which this delusion has heretofore cast upon our mercantile community, has been very obstinate, and the leaders have persevered in their folly at an enormous cost, but we trust the truth is beginning to be a little understood, even in this city. What the lessons of 1837 failed to teach is now repeated in the experience of 1839. There is no such thing as doing business permanently on a safe and profitable scale, with those who live by robbing the poor and keeping back the wages of the laborer.—

16. From the Herald of Freedom.

THE SLAVE, ROBERT. He was a native of Maysville, Kentucky. His parents, brothers and sisters were slaves in the same place, and it is believed, to the same man. His mas ter, whose name was Dudley, was not in the habit of whipping his slaves—was what is called a good master. Robert served in the capacity of a cook and coachman—travelled a good deal with his master, coachman—travelled a good deal with mis master, both in the slave and free states, and had considerable knowledge of persons and places, but could not read a word, and knew the names of but two of the unouts of the year. He was raised, he said, near the residence of Mr. Thome, father of James A. Thome, (companion of Jos. Horace Kimball in his tour to the West Indies.) He knew James when he was'n 'that high! (See) said that his father, Mr. Thome, bad high, '(3 feet) said that his father, Mr. Thome, had libersted his ewn-slaves and would get out of his bed in the middle of the night to help runaway slaves out of the reach of their masters, would give them clothes of the reach of their masters, would give their donors and money and set them across the Ohio river. He was very rich, he said, or he could not live there, meaning, it was understood, that his great wealth made his slaveholding neighbors afraid to injure him. He knew the Hon. Henry Clay, who resides in Lexington, Kentucky. He had often waited on him in his evening excursions and carried bottles of brandy and wise his thember ways he is the greatest game and wine to this chamber—says he is the greatest gambler in the country—beats them all. One day he attended Mr. Clay and his master on a pleasure excursion, and Mr. Clay asked him, as he was standing in all yard, if he would like to be free, he answered yes. What would you do if you were free? Do as you do. How is that? O, you get a living somehow and I would do the same. Do you think you are a man? Yes, what am I? You are a thing. A thing—I am no thing, &e. Returning in the evening, Robert overheard the following conversation. Mr. Clay says to his master, I have been talking with your boy to-day, frow they call slaves boys, you know, if they are a his chamber -- says he is the greatest gam aster, I have been taking what, if they are a they call slaves boys, you know, if they are a (now they call slaves boys, you know, if they are a thousand years odd) and he is a shrewd fellow. He says he is no thing, &c. And, said Mr. Clay, if I was a slave I would walk across the sea barefoot, without ice, for freedom. (Probably the orator had taken a glass of wine.) Don't talk so loud, (said the master) he'll hear you. O, it is dark, he can't hear, said Mr. Clay, sportively. He has got a long head, said the other. On reaching their stopping place (the coachman has nothing to do with taking care of the horses) he went with the gentlemen to their chamber, to wait on them. Mr. Clay says to him, well we have had a fine time to ride—did you hear any thing that we have fine time to ride—did you hear any thing that we have been talking about? Hear any thing! no, it was dark, I couldn't hear. His master, on the marriage of his daughter to a

young lawyer, gave her this slave for a coachman. He was ordered to catch a horse—he could not do it, and his new master attempted to whip him—he would not bear it and caught the whip from his hand and threw it in the fire. He made a sec ond attempt, again Threw it if the ref. he made a second attempt, again he wrested the whip from him and threw it in a pond. A third attempt was made with a stick, which a son of his old master took from the hand of his brother-in-law. Robert then escaped to the woods, where he stayed a week. His young master told him that if he would return he should not be hurt. He did so, and was soon sold to a skave-driver for the New-Orleans market. He was chained with 60 men and 40 women. He was carried by the house where his wife and children-lived, (4 miles distant) he saw his wife at the window, frantic with grief, but was not allowed to speak to her, or to see his children. In Kentucky he had been allowed to attend meeting, and belonged to a Methodist church—he appeared to be truly pious—prays with apparently devotional feelings—implores to allend meeting, and says he did not wish to, for inisters did not preach right there-they dare not Mr. Parker was a good man, he said, and preached right when he could get a chance. Turning to Mr. P. he said, you would not preach there but once, if you preached right. The slaves there are obliged to attend at a large ground, &c. He heard Mr. Parker, walking round this place, once observe to a gentleman, that New-Orleans was a Sodom—he did not know but it would be sunk. The slaves were told that by going to that ground and uniting in its horrid ceremonies, they were worshipping God; and those who had been born and brought up there, believed it, but those who came from Kentucky did not. The poor slaves are made to believe that the better they serve their mas-ters, the brighter they will shine in heaven. His New-Orleans master has 500 slaves. The worst whipping he ever had, was for giving one of his slaves some cold victuals. The house servants are generally punished by the mistress. She has a steel instrument with a swell at both ends, with which she keeps knock ing their heads till they are full of bumps. And we must stand you know, said he—I had rather be whipped. He had a bad scar on his cheek, which his mis ress made with the hot tongs. She told him to carry her daughter, 13 years old, across the street, because it was muddy. He said he should think a girl that old might go without being carried, and this was the crime for which he was thus punished. There was another sear on the back of his neck which she made with a length of the content of t with a knife. She ordered him to bring the salver to the table, (there was company, gentlemen and ladies presant) she touched it with her elbow and caused a little tea to be spilled on her dress. She caught he big carving knife and cut his neck so that the blood stream. This, he said, he could never forget in his mistress—no, I could'nt forget that. His mas-ter gave her a scolding, but that did him no good, he sei gave ner a scolding, but that did him no good, he said. (Was this lady in 'her own appropriate and delightful sphere,' mangling her servant with the hot tongs and big carving knife, and for what she did herself!) He had never heard of abolitionists in Kentucky.

In New Orleans they fool us, he says, and tell us that abolitionists are dreadful creatures—they steel away colored men—and when they once get them it is a gone case. They will give a great price for nigger's scalps, to make collars of. (The black fur collars, they were told, were made out of negro's hair) and they believed it, for they saw northern mean r they saw northern men wore them and southern-lid not. They thought it was manufactured someers did not. They thought it was manufactured some-how. And when they saw a man with such a collar, how. And when they saw a man with such a collar, they thought it must be an abolitionist, and would run for their lives. He was in St. Louis when Lovejoy was murdered, asked what the great mob was got up for—what the runn had done? He was answered that he was a rascal—on abslitionist. Not long since, he accompanied his master and mistress to New York. And that is the time, he says, when they bring their serv. and a north, to dress them up fine—he wore hi linen shirts, eight dollar hat, &c. Having pass the State of Obioto that of N. Verb he wore his ruffled the State of Ohioto that of N. York, he noticed, at the first place at which they stopped (Bloomfield) a difference in his treatment. His master seated him at the ence in his treatment. His master seated him at the eat, eat, &c. But, said he, I did'nt like that, I could'nt agh, it was all dry. I did'nt know what to of it—I thought he was going to give me my liberty. At New York-city he gave me 8.00, one Sabbath, to go out to a tea-party and be like other folks. He told me that if any hody asked me if I wanted to be free to tell them no. The next day the question was asked him, in presence of his master; he said no, when in his heart he wanted to run away. At Utica his master heart he wanted to run away. At Utica his master left him at a hotel to go to Albany, to a great bank inceting, as he called it. He was in charge of the bar Alvan Stewart came in and said, what are you doing here? I'm with my master. Master! you've no master. I have got a master. Did you ever four master? Yes, I've seen my master. Was ever in heaven? No, I never was in heaven. have not seen your master-you have no God. Would you like to be free? Yes, fit is believed) was the reply. Will you go with me?— Here the bar-keeper interfered and told Mr. Stewar not to talk so to that man—he was left in his care, and he wished he would leave the house. Mr. S. said it he wished he would leave the house. Mr. S. said was assvern and he should stay as long as he please. Mr. S. then gave some one a dollar to go and ask M Gerrit Smith, who was then in town, to come in. He soon came, and says, what are you doing here? Afte having pretty much the same conversation with hir that Mr. Stewart had had, they walked out. Soon colored man came in and invited the slave to take to with him. The har-keeper said he might go—this was a clever fellow, he knew him, he lived near. When the colored man's house behold! Mr. See the colored man's house behold! Mr. he got to the colored man's house, behold! Mr. Stew art and Mr. Smith were there. They asked him if he wished to be free—he answered yes. They stripped off his fine clothes, gave them to the colored man, and put another suit on him. Mr. Smith gave him \$15 and

sent him out to Peterboro', 25 miles. Mrs. S. gave him a letter to the friends of humanity with whom he should meet, expressing her entire confidence in the truth of his story. She was well acquainted with many southern people of whom he spoke, and with one branch of his master's family. She then sent him on his way in her sleigh.

Mr. Smith gave him the name of John Taylor, and advised him, on account of the unsettled state of things in Canada, to go to Boston, to Mr. Garrison, thinking he might be protected there. He was taken sick on the road, and after he reached Boston had the pleurity fever. He put up at the house Mr. Lewis, colored man. When he was sufficiently recovered, Mr. Garrison sent him to Salem, to Mr. W. B. Dodge, not thinking it safe for him to remain in Boston. lest fer money there should be some who would betray him. In Salem he excited a good deal of interest. The mayor, Mr. Phillips, who is an abolitionist, hired mim for one month to drive his coach. He gave him about the properties of their magnanimity and faithfulness in that matter, and that the reports on that subject requirely unworthy the dignity of legislators of Massachusetts, and deserve from the community the same which they received from the community the dignity of the same w for one month to drive his cosch. He gave him about 55 worth of clothes and was to pay him \$12. A subscription of \$75 was made up to place him, at the end of that time, at school, where he might learn to read. His was to have gone to the mayor's on Monday, March 25th, (this day.) But last Monday morning, as he was walking near the rail road with a colored man, who had been a slave, who should spring from the cars but his master, saluting him with 'how do you do?' the was his slave, and then stepped up to the master, and in a low tone asked him, as the slave supposed, if he was his slave, and knocked him down. While this was transpiring, the slave ran (cut, as he called it) to the house of Mr. Dodge. The master soon followed, but was not permitted to enter. Mr. D's son (his father being absent) met him at the door and told him not to enter. He went for a constable and returned, and while entering the front door the slave went out at the back door, was met by lawyer C.—and burried into a coach and carried to Boston. Mr. Dodge's daughter had, during this scene, furnished him with a letter to Mr. Perry, of Bradford, but he was conveyed another way and retains the letter. From Boston he proceeded with all speed to Lowell, from thence to Milford, to Mr. Darlings; not finding him at home, he came to A. to Rev. Mr. A. Mr. A. though professing to be an abolitionist, could do nothing for him—he was very busy—told him it would not do for him to stay there—it was a very wicked people—he was trying to make them better He could not even write one fine for him—he did begin to write Mr. Putnam's name, (as he had advised him to come to him) made part of a letter and gave it up. He reached this place (Dunbarton) Wednesday evening, was seen by a number of abolitionists, whoreveived the above from his lips. Money was given him here to defray his traveling expenses. He was conveyed to Concord Thursday morning.*

In Boston his master went to a colored barber's to be dressed, and entering into conversation with the door and made his secape as above mentioned, and that Mr. W. was under the necessity mentioned, and that Mr. W. was under the necessity

send them to. A colored man came in and said, this is a slaveholder. How do you know, said the barber. I know by his looks. They became convinced that he was, and drove him from the shop. In Salem, after the escape of the slave he was stoned by the boys in the street. On heing a clearly it they the street. ind masters are not happy—O, said he, they are sina masters are not happy—O, said he, they are worser contented than any, they all the time expecting to be sold; every gentleman they see coming with their master they think are coming to buy them, and then when their masters go out to gamble they don't know but they will loose money and have to sell some

If slaves were liberated would they come here! O o, I would rather work there for six dollars a month han for twelve here; I would go right back, if I could

Slaves can convey intelligence from one plantation

tiemen were uneasy, and the master said this is my servant, if you can't ride with him you can't ride with he. Beg you parden, sir. They could ride with him very comfortably then. The master tuning to Robert said, see how much better off you are than a free negro; you would have to ride outside if you were free;

When asked if the slaves, if liberated, would be disnce to cut, but I did not want him hurt.

*From Concord we gave him a letter to brother Jona. Commings of Plymouth. He took the stage, inside; whether the driver put him there for the fugitive's comfort or his own, we don't know. We don't know who drives. Some of our drivers are too generous to put a man on behind for his color, if he is orinside; whether the driver put him there for the fugi-ciare's comfort or his own, we don't know. We don't know who drives. Some of our drivers are too gener-bus to put a man on behind for his color, if he is or-derly and decent, and there are no low-bred people in-dide, who would be ashamed to be seen riding with higgers. He reached Plymouth safely. Mr. Com-He reached Plymouth safely mings raised him \$3\$ in the evening, after nine o'clock, and at four next morning he was under weigh for the Herald that he is free in Canada.—E\$\vec{a}\vec{A}\vec{B}\vec{A}\vec

the following from the Quincy Patriot.

ANTI-SLAVERY MEETING.

chusetts A. S. Society, Rev. Mr. Colver of Boston, Rev. Daniel Wise of Quincy, and Mr. T. P. Ryder of East Bridgewater. The following resolution was presented by Rev. Mr. St. Clair, chairman of the compoint to be attended to now 2.7 steed on business, and advocate heart agent of the compoint to be attended to now 2.7 steed on business, and advocate heart agent of the compoint to be attended to now 2.7 steed on business, and advocate heart agent of the compoint to be attended to now 2.7 steed on business. er, Wise and Thayer:

Whereas, God hath made of one blood all nations of

pirit of christianity. On motion, adjourned to one o'clock in the afternoon.

AFTERNOON MEETING.

The Society met pursuent to adjournment. S. Philbrick in the chair. On motion of R. Clapp, Esq. Voted, That all members of Anti-Slavery Societies and friends to the immediate abolition of slavery, present, whether from Norfolk County or from abroad, respectfully invited to participate in the proceed

gs of this meeting.

The resolves which follow were reported by the and very ably sustained by Mr. T. I Messrs. Colver and Wise, and unanim

men have no longer any excuse for resisting tyran-ny, but must yield unreservedly to the will of despots

ad unprincipled rulers. Resolved, That the proposal of that distinguished patriot and statesman, John Quincy Adams, to rid the and of the curse of slavery by a process of gradualism only unworthy of his exalted intellect, but is in direct opposition to the laws of righteousness, and though it may prove the sincerity of the mover, yet it does not really obviate a single objection brought against immediate and unconditional emancipation.

On motion, the following resolution was adopted.

ed, That the speech of Thomas Morris of Ohio Resolved. That the speech of Thomas Alorris of Onlo in the United States Senate, in answer to the infamous speech of Henry Clay, in his defence of the perpetuity of the slave system, has not only shown him to have the heart and sympathy of a christian freeman, but has blaced him second to few among the statesmen of our country, and among the first of the friends of immediations.

The committee presented the resolves which follow, thich were advocated by Rev. Messrs. Colver, Thayer ind St. Clair, Messrs. Oliver Johnson, Whiting, Ryder

own nand while I was in his house.

'A Methodist preacher, Wm. Whitby, by name, who married in Bucksville, S. C., and by marriage came into possession of some slaves, in July, 1838, was about moving to another station to preach, and while entering in move his family and slaves to Tennessee, on the foat constable and returned, and while entering in move his family and slaves to Tennessee, much against the will of the slaves, one of whom, to front door the slave went out at the back door, was the front door the slave went out at the back door, was much against the will of the slaves, one of whom, to get clear from him, ran into the woods after swimming a brook. The parson took after him with his gun, ried to Boston. Mr. Dodge's daughter had, during this scene, furnished him with a letter to Mr. Peres of the woods after swimping a brook.

In Boston his master went to a colored barber's to be dressed, and entering into conversation with the man, said, your friend Garrison is a fine fellow, I like him; you have a good many elever fellows about here and a good many abolitionists. You've got a place here to hide runaway slaves, have you not? I should like to send some to you if I knew where to send them to. A colored man came in and said, this is a slaveholder. How do you know, said the barber. I know by his looks. They became convinced that he was, and drove him from the shop. In Salem, after he had sold him to another master, besides parting one husband and wife from those ties readered a thou. one husband and wife from those ties rendered a the of the slave he was stoned by the boys sand times dearer by an infant child, which was torm forever from the husband. WILLIAM BARDWELL.

Sandwich, Mass. March 4, 1839

THE SLAVEHOLDER'S PEAVER. How would it seem for weholder to come forward with a portion of a sinvenoider to come forward with a portion of installar produce as an offering or donation, and publicly make a prayer like this.—O Lord! I thank thee for our blessed 'patriarchal,' 'domestic institution,' which 'is the corner stone of our republican edifice,' and enables me to live on the 'hire' withheld from my 'labels have form than he found and by that say borers,' kept back from them by fraud, and by Slaves can convey intelligence from one plantation to another and so on any distance, quicker than a horse can go—one goes to the next plantation (cuts across) one from there to the next, &c. At one time they let a colored man know that he was to be taken up for something a day and a half sooner than a man all nations—except our slaves. For, O Lord! thou they let a colored man know that he was to be taken they let a colored man know that he was to be taken up for something a day and a half sooner than a man all nations—except our slaves. For, O Lord! thou knowest it would excite them to insurrection if they were called to an account, to know how it was done, but knew nothing about it.

He was riding in a stage with his master once and had to sit close by his side; some gentleman from this country got in and said, what are you here for, this is not your place. Where is my place? On the outside. I dont know what I should get outside for? The gentlemen were uneasy, and the master said this is my servant, if you can't ride with him you can't ride instrument of much good, and pardon us from all th woes threatened in thy word to those who rob and opposed to injure their masters—cut their throats? no, he replied, I would rather kneel down and pray for my naster than to injure him. How did you feel when master than to injure him. How did you feel when some war known was known adown, for that give the gloty forever. Amen!

Abominable as this carricature may seem, yet I appeal to your judgment and ask, is it not correct? Car der present his contribution and pray over in in the words of truth, conformably to the facts of the

LABOR IN MICHIGAN. In this state there has been two months as a travelling lecturer in this state. The No account of the late meeting of the Norfolk effort he made then, without doubt, is felt to this County A. S. Society having been sent to us, we copy this auditors, and shall long remember his close and pungent reasoning. During the past winter, the Length of the control of the cont The Norfolk County Anti-Slavery Society held a parterly meeting at the Rev. Mr. Butler's meeting nouse in Dorchester, April 24th, 1839. S. Philbrick, the succeeded in forming several new societies, and in putting in an attitude of action the old societies of the county. Aside from the labors of the above agents, the succeeded in forming several new societies, and in putting in an attitude of action the old societies of the county. Aside from the labors of the above agents, the number of five putting in an attitude of action the old societies of the county. Aside from the labors of the above agents, what is done in our state has been done by individuals where the claims of perishing hypersylve and write and county. A side from the labors of the above agent what is done in our state has been done by individual who voluntarily have gone to their neighbors, with the claims of perishing humanity, and waked uping, consisting of the following gentlemen; Rev. A. St. Clair, Mr. Collings, General Agent of the Massachusetts A. S. Society, Rev. Mr. Colver of Boston, Rev. Daniel Wise of Opinger, and Mr. C. P. Daniel Wise of to it, as most important to be attended to now the country. It. St. Clair, chairman of the committed advocated by Rev. Messrs. College within their respective counties.—Remember that have it. The Lenawee the face of the earth, therefore, men to dwell on the face of the earth, therefore,

Resolved, That to be prejudiced against a person
merely on account of a difference of color, is unphilo,
tophical, cruel, unjust, and in direct opposition to the Anti-Slavery Society subscribed \$100, to be expended on a travelling lecturer during this season; and our friends of Leslie, Ingham county, have purposed to employ an agent to labor in that new and interesting county .- American Freeman.

THE YOUTH'S CABINET.

Our old friend Southard appears again in this admirable little paper for children. Every anti-slavery house with children in it, (and we hope they are generally full of them,) ought to have this Cabinet, if they have to stint their other furniture to pay for it. It is full of very valuable and attractive instruction. It der, Rev. Messrs. Colver and Wise, and unanimously adopted.

Resolved, That the doctrine advanced by Hon. Henry Clay, that 'that is property, which the law declares to be property,' is in opposition to the whole system of morality, a direct violation of the principles of eternal truth, since property is not created by hone that is property is not created by the clares to be interested in something hearts to be interested in something hearts to be interested in something hearts when hearts of the property is not created by the solution of the principle of the property is not created by the solution of the principle of the property is not created by the solution of the principle of the property is not created by the property is n es of eternal truth, since property is not created, but ally protected by law, and no man can have a right to like they eat and put on. It imparts character to them lit yields them mental and spiritual food.

Resolved, That if the assertion be correct, that that specific property which the law declares to be property; then the have no longer any excuse for resisting tyrangress, a year or two ago, trified with an anti-slavery gress, a year or two ago, trified with an anti-slavery petition because it was signed by some children and not by magnificent legal voters and free-holders. A slight exercise of his sagacity would have reminded him that he was underrating the very elements of society, and trifling with mind and heart, when they receive those impressions, which revolutionize human drairs. Give us the children for all the men, if we can have but one for the abolition of slavery or any other triumph of religion. Give us the young, green, growing plant rather than the moistureless stalks nearly ripe for the reaper.

ripe for the reaper.

Let brother Southard scatter his Cabinets among the rosy-cheeked children like the leaves of autumn as George Storres says he will scatter that noble pa-per, the Watchman—or rather, we might say, like grain he will be casting—seed wheat—soon to wave over the anti-slavery plaios in nodding harvest.—Herald of Freedom. field of the stalking seedsman—for it is se

FROM THE WEST INDIES.

and St. Clair, Messrs. Oliver Johnson, Whiting, Ryder and others, and were adopted.

Retailed, That those ministers and members of churches whose months are sealed upon the great subject of abolition on the pretence that to aguitate it will retard or prevent the work of God in the salvation of men, are violating the principles upon which He acts in regenerating his creatures, and are widely departing from the spirit and procepts of bible christianity.

Resolved, That notwithstanding all the attempts which have been made to asperse and reproach those ladies who signed petitions to the Legislature of this state for the repeal of all laws making a distinction of coder, they are nevertheless worthy of all praise for

THE MANLINESS OF COLONIZATION.

We all know that the women of the slave states feel ar more deeply than the other sex, the destroying urse or slavery. He, who would deny them the poor privilege of complanting of its inflictions, of meetly oraying their sons, husbands and fathers for its remoral, must be a Nero in heart. Let us hear what the sondnetors of the Christian Statesman, the leading onductors of the Christian Statesman, the leading colonization paper, think of this matter.

Colonization paper, think of this matter.

'We propose to offer a word on the encouragement that has been given to women and children to appear in Congress under the garb of petitioners, on great political questions. We desire not to be magaliant towards the fair sex, or unfeeling towards their nursery darlings; but really, the figure we cut before the world and our own eyes in this rather farcical scene, might very legitimately and naturally raise a thundering peal of laughter against us from abroad, for the best disposal of which we should be most honored by joining in it heartily ourselves, and making the welfing mith the well provoked mirth. We were not a little amused the other day in reading a report of a committee of the Legistature of Dehaware, to whom had been entrusted the consideration of a petition from some three or four hundred ladies, of the good city of Wilmington, praying for the abolition of slavery in Wilmington, praying for the about the State, wherein it was respectfully recommended to the State, wherein it was respectfully recommended to the fair petitioners, that they should give their attention to the garments of their husbands brothers, and in Secretaries from which it appeared that more than non to the garments of their husbands, brothers, and soons, rather than attempt to repair the breaches of the constitution. This perhaps is one of the best modes of \$47,000 have been received into the Treasury the past encountering our modern female patriotism. The alarming encroachments of the regime of petiticoats encountering the portential seem to be one of the portentous signs of the times.'

SLAVERY A VIOLATION OF SOUTHERN CONSTITUTIONS.
We declare here, that by Southern law, administered by the common principles of the Courts, NO MAN IS A
SLAVE OR CAN BE. Let any slave there—(slave de facwhich embodied many thrilling facts relating to the courts of law,—and it must be given him, or they demolish their own law-structure. Slavery is practice—it is not law. It is no more law than duelling, or tynching, or piracy. The Constitution provides for the remanding of service omers or debtors; and their delivery to service creditors; debtors and creditors by legal contract—by promise express or implicated, a contract that a court of law can enforce—or give damages for breach of. Let them prove the promise to perform slave service,—the implied promise under the provisions of any law. They can't produce it. They can produce nothing but their own bad practices. They an show no legal authority but their own trespasses,—their own tort. They can show no other law, than their own violation and breach of law. They ground their pursuit and claim on an infraction of the South, and one who has spent nearly his whole life in that region, they must have made a deep impression upon the audience.

Rev. LUTHEN LEE, a Methodist clergyman, made a bold and energetic speech on the inherent sinfulness of slavery, which was every way worthy of a follower of John Wesley. He was followed by the Rev. Dr. Wilson, of the Reformed Presbyterian Church, in a few brief and pertinent remarks.

Mr. Harris, a colored graduate of the University of Vermont, acquitted himself honorably not merely as a colored man, thrist produce in the court of the south, and one who has spent nearly his whole life in that region, they must have made a deep impression upon the audience.

Rev. LUTHEN LEE, a Methodist clergyman, made a bold and energetic speech on the inherent sinfulness of slavery; which was every way worthy of a follower of John Wesley. He was follower of John SLAVE OR CAN BE.

ground their pursuit and claim on an infraction of their Southern Constitutions. They can only say we claim this man because under our laws at the South we have no right to claim him. By our law a man cannot owe slave service,—therefore we claim this man as owing it to us. By our law no man can have slave service due him. We therefore set up that it is due to us .- Herald of Freedom.

WHAT A COUNTRY IS OURS! What a country, the is this, whose legislative halls and courts of justice constantly ring with the assertion of the doctrines of liberty, and have done, from the day of the declara-tion of independence, down to the present moment; while, by universal consent and a most barbarous acquiescence, a sixth of our people lie protrate in brute slavery—shorn and bereaved to the soul, of every semblance of right—no liberty, no property, no capacity to own any thing—themselves owned,—oh, the galling thought! owned by fellow men; no security for life, thought! owned by fellow men; no security for life, which after all is the least evil of slavery—for what is which after all is the least evil of slavery—for what is which after all is the least evil of slavery—for what is nce, a sixth of our people lie prostrate in brute the good for in bondage, and who would want it set whole produced a powerful effect. The whole produced a powerful effect. I have only time to add, that when I left, the fringement, what is it worth to the republican's slave?

Mr. Column was making the concluding speech. fringement, what is it worth to the republican's slav We are almost prepared to say it is a crime again nature to keep it, under such condition. man to it-to hold him down in itto stand by and keep watch against humanity, that it interfere not with his prostration—to stand centry for it, as the North does for the South, that it may perpetrate it uninterruptedly—that human nature break not in upon it!-Ih

THE GRADUALISTS! Where are they? We have The Gradualists! Where are they? We have been looking and looking and looking and looking and looking and looking in longer an Anti-Slavery Society simply, but in its principles and modes of action, has become a momanism of gradual and looking with upwards of gradual and modes of action, has become a momanism of gradual and looking with upwards of a hundred state. State of the properties of gradual and looking and looking in looking and looking in looking and looking an for adopting measures of graund for adopting measures of a hundred contemporary editors—all 'opposed to slavery as much as any body—but—they can't go this imprudent movement for immediate emancipation. Oh, no! Emancipation must be gradual!

Well, Mr. Adams has given them a lead. Adoubt he expected to be cheered by the voice of the doubt he expected to be cheered by the voice of the undivided north, (with exception of the fanatical abolitionists) when he raised that popular standard. And what is the result? So far as me hans about a parameter of the paper. No! Not from a single colonization which we have ever thought superior to most of the paper. Not from a single religious paper. Not from a single political paper. Not from a single commercial who has made an 'attempt to shoulder the peculiar and paper.

paper.
Shall we conclude that the honest gradualists of past Shail we conclude that the honest gradualists of past times have all become immediatists? And that the present plea of gradualism is a mere 'ruse,' as Clarkson found it to be in England—a mere sham?—Friend done it, then we enter our plea of not guilty, and de-

Watchman by which he was tried,

proceeding. Yet in the face of such doings, in The north at this rate is fast becoming enslaved in who prizes freedom of soul. both church and state .- New Lisbon Aur

ECCLESIASTICAL ACTION.

traist on the great question : two of them abolitionists, was appointed to prepare the men who make this demand of Mr. Garrison im-resolutions on the subject of slavery. A preamble peach the abolitionism of the editors of the 'New York with resolutions were accordingly reported, recognizing the sinfulness of the slaveholding relation, and calling on the General Assembly for immediate action in regard to it. Dr. Beecher, we are informed, did not think the

follow. The Ohio Star is

'U. F. Linder, Esq., late attorney general of the unoffending citizen. We fear for the it has got to be encumbered with such the death of an unoffendir

BOSTON.

C. C. Maple

FRIDAY, MAY 10, 1839.

ANNIVERSARY OF THE AMERICAN A. S. SO-CIETY. NEW YORK, May 7, 1839.

TO THE READERS OF THE LIBERATOR :

agton, praying for the abolition of slavery in Shrewsbury—and prayer offered by Rev. C. P. Grosie, wherein it was respectfully recommended and port was read by Elizur Wright, one of the Corresponding Secretaries, from which it appeared, that more than Has the man who wrote this a morner? Surely he increased amount expended by the State Societies. So much for 'dying away.' Of other statistics I have not

GERRIT SMITH moved the acceptance of the Report R CAN BE. Let any slave there—(slave de fac-im his liberty in Virginia, at the hand of the which embodied many thrilling facts relating to the

done discredit to no white speaker on the platform. Next came James C. Fuller, of Skaneateles, N. Y .. member of the Society of Friends, who gave utter-

ance to some noble thoughts in words that burned. H. B. STANTON made a speech on a resolution declaring that the people of the free States have political power sufficient to destroy slavery, which position he proved to a demonstration, and set home to the hearts of voters by clear and forcible illustrations and ap-

He was followed by LEWIS TAPPAN, who electrified the assembly, by an exhibition of slave-whips, Bowieknives, and facts; the former as illustrations as well

I have only time to add, that when I left, the Rev. OLIVER JOHNSON.

'THE HOUSE DIVIDED.' Rev. Ainos A. Phelps of Boston—a tried and devoted friend to the cause of hu-manity—a prominent and active member of the aboli-tion party in this State, and Recording Secretary of the Massachusetts Anti-Slavery Society, has resigned his connexion with the same, in a letter to the editor of the Liberator, in which he says—the Society is no William Lloyd Garrison upon the anti-slavery cause we are extremely fearful will result in the entire overvement for immediate emancipation. Oh, no pation must be gradual?

Mr. Adams has given them a lead. No

ultra doctrines of Wm. Lloyd Garrison upon the antimand the proof. True, it has been done, but not by us. The bitter enemies of the anti-slavery cause have ancipated slave to overrun the free States? Is it done it, and for the worst of purposes. As an excuse pleasant northern climate, that he would seek? for not joining our ranks, they have set up a mad-dog uld his fancy for 'strange land' lead him here? cry against Mr. Garrison's 'singular tenets,' as if they Would be come to try the recreation of home.sickness, which uneducated man experiences terribly, when he leaves the land of his nativity—which the Seminole the anti-slavery society. Mr. Garrison has indeed certified and the complete the series of the ser and Cherokee dread more than death, and the slave tain 'tenets,' which, if you please, may be termed and therefore dread more than death, and the slave than therefore dread more even than they? Would be come here to enjoy the brotherly kindness and fraternal hospitality of the Northern editors and their negro-phobia patrons? It seems to our intermeddling, apprehension, that if davery were abolished in the South, the colored man does it follow, that others, who join with him in enthe new longs for liberty even at the cost of exile and deavering to free the slave, must 'fellowship' those who now longs for liberty even at the cost of exile and a Canadian climate—would of course gladly remain where he is—and those now on the way to Canada would turn about and go back to the land of their fathers—perhaps all,—for the South would then be the most desirable land on earth, for the colored man and indeed for any free man. Our pro-slavery editors might not relish it as they would now.—Herald of Freedom.

**This-Slavery is a thing by itself, so far as it is possible to separate one great truth from another; and those who unite together for its promotion have no more to do with each other's religious or political creeds, as related to other subjects, than they have with phrenology, animal magnetism, or Herchel's diswith phrenology, animal magnetism, or Herchel's dis-Proscription in the church or something like it.—
Mr. E. W. Godwin, a member of the Methodist Episcopal church, at Auburn, N. York, was recently expelled on account of his anotherorisms! The testimony is ered that a man who holds any opinions which the community deem 'ultra' or 'peculiar,' no matter and strange to tell, this infatuated man was represented as being guilty of talking and praying against how faithful he may be to the cause of the slave, no slavery, in opposition to the decision of the conferfor his head, has no right to a foot-hold upon the antice! What a rece!!

Lewis Tappan of the Presbyterian church has also slavery platform! He must be proscribed and turned been tried for his abolitionism. Both of these trials have been characterized for their informal and unjust proceeding. Yet in the face of such doings, in nu. Jonah was, a victim to that great whale, the pro-slais places through the country, the question is very party! We pronounce such conduct as this cru-asked, What has the north to do with slavery? more propriety it may be asked, What has it ide with slavery! But the Liberator discusses the subject of woman's

rights and of non-resistance!' True-but what has the anti-slavery society to do with that? May not We find in the last number of the Cincinnati Phinthropist, some excellent resolutions adopted by the exford (O.) Presbytery, on the subject of slavery, he same paper has the following, from which it yould appear that even Dr. Beecher has become an but he ought to, says one; this introducing other draist on the great question:

Cincinnati Presbytery.—At the Cincinnati Presbytery, recently held in this vicinity, a committee of three, the men who make this demand of Mr. Garrison improvements the state of the resolutions, as reported, strong enough, and moved some substitutes, much more emphatic in their reprobation of slavery, which were unanimously adopted.

pers—they don't profess to be entirely devoted to about fitting. Indeed! But have they any better right to publish their opinions on other subjects in communication. REWARD OF MOBOCRATS. Those who expect to ride O, but you know those papers only discuss abolition REWARD OF MISSICKAIS. Those who expect the advocates of human recedom, will do well to ponder the two items which collow. The Ohio Star is a whig paper, the Chicago american probably belongs to the same party. All anti-slavery—if he makes abolition an incidental mat-American probably belongs to the same party. All anti-slavery—if he makes abolition an incidental mature political papers, of all parties, ought to follow their example in spurning political aspirants, who oppose liberty and foment riots—Friend of Man. But if he publishes a great deal of anti-slavery—if he state, has renounced, in a long article in the Vandalia respecting other things in the back-ground, O terrible! Free Press, the loco-foco party! When such men desert the party, there is certainly reason to think that it has been corrupt and wicked enough."—Chicago American. ed and driven from the ranks! A great deal of other This is the drunken wretch, who was the prime matters, with a little anti-slavery, just by way of seas over in the bloody scenes of Alton, which resulted in edgath of an unoffending citizen. We fear for the abolition withal; but a full and generous supply of anti-slavery matter, well cooked and prepared, with a lit tle free discussion-on other topics, not 'sifted in.' but A Sign.—The Colonization Herald publishes, with-out a word of condemnation, the slavish anti-petition report of Mr. Whipple in the Rhode Island Legisla-ture. It will be remembered by our readers that this or not, as he likes-O horrible! what a turning up of Report is an elaborate vindication of the servile and unconstitutional resolutions of that tool of southern despots, Charles G. Atherron of New Hampshire. Are the sympathies of the Pennsylvania Colonization Society and its official organ with those who trample upon the Constitution, that they may cleave down the right of petition? So it would seem.—Ch. Witness.

by a spirit so exclusive and intolerant, that the not work harmoniously with those whose view Peace and women's rights differ from their own.

We repeat, the assertion that Mr. Garrison has ttempted to 'shoulder' his peculiar senting the anti-slavery cause, by whomsoever made, false and cruel. He only asks the same liberty awarded to others-viz. the liberty to en what sentiments he chooses on other s promulgate them in his own paper, which thes fike may take or not, as they please. He only asks so long as he manifests 'devotedness to the co the Quincy Patriot admits he does, he may not raigned and impeached for his views of peace of man's rights, or of religion in general, however culiar' or 'ultra' they may be deemed. Will the h triot say that this is unreasonable?

ANOTHER CORRECTION.

Ms. 'J.'-My letter to the Board of Managers of State Society, resigning my seat in the Board as Recording Secretary of the Society, was not int publication, though the Board had a perfect right fish it if they saw fit, and I make no object doing so.(1) I have only to say, so far as the Bo concerned, that the 'charges implied in my munication ' are so notoriously true, that no tach the Board thereon' could have proved them ground less.'(2) It may be convenient to say they are ground less-to prove them so is another matter. In regard to your comments on my common

wish to say, that it does not furnish any indition(3) of the course which any one intends to pus except my single self. I wrote it for myself, on m own motion, and as expressive of the views, feel, and purposes of none but myself.(4) Least of a does the letter afford any evidence that the Man setts Abolitionist originated in a spirit of hostility a the State Board.' So far from it, the action of the Board and the Society, to which I refer, and on which one my resignation is based, has all taken place man the project of such a paper was staned (5) Beside, from the beginning, the friends of that paper widel to make it the organ of the Society and put it under the control of the Board. (6) This was distinctly proposed.(7) Nor was it, until this proposition was to sted, and they were taunted with the meanness of wishing to make it the organ of the Society in order avoid the responsibility of paying for it themselver and were told that if they wished such a paper and would establish it on their own responsibility, as at individual enterprise, there would be no objection is (8)—it was not until all this had passed, that the idea of establishing it as an independent enterprise was entertained for a moment. The proposition from the first was, to put it into the hands of the Board, and make it therefore the creature of the Board. How then could it have 'originated in a spirit of bostility'

What the course of that paper, in relation to the Board, will be hereafter, is not for me to say-as lam not authorized to speak for others in the case. For myself, however, I will say, that should its course be ranged, it will not be because it 'originated in bos ity to the Board,' nor because it has hitherto avoide an 'open war' as a matter of mere 'policy,' nor b ause its conductors 'are waiting only for a favor opportunity to rally their forces for an assault, have ely because the Board itself shall have changed, and shall have put itself into such a position, and lent itse o completely to the purposes of sectarianism and par zanship, that fidelity to the slave shall demand an ersure of its conduct.(9) Whenever that time/! mes, I, for one, shall be as ready(11) for the asset pon that as upon any other man or body of men w crifice the slave on the same shrine. Till then, presume the paper will hold on the even tener of way, alike unrufiled and unharmed by the slander se who 'seek its life,' and 'spare no pains ton represent' the spirit in which it originated, 'when they go,' and in whatever they say of it. Yours, &c.

A. A. PHELPS.

(1) It was published by us, and not by direction

(2) A mere assertion, respecting which it were use less to multiply words. The charge that the Society has become a woman's-rights Society has no of foundation than a simple compliance with the following article of its Constitution :

'ART. 3. Any PERSON, by signing the Constin ion, and paying to the Treasurer fifteen dollars as ife subscription, or one dollar annually, shall be editered a member of the Society, &c.

It appears by the last annual report that there ar ighteen life members, who are females. Probably there are many more, and that a still larger numb are members by the payment of an annual subion. The simple point to be determined is, it won em, whether these women are actually persons! The Society considers them so, and treats them accordingly, and this it will probably continue to do, Mr. Pheips and the Pastoral Association to the contrary notwit woman's rights, any further than simply to alm them to act as members, agreeably to the plain let of the Constitution. It will not gag them, at the bid ding of the clergy, when they open their mouths? the dumb! As to the charge that the Society is a not government Society, it has no other foundation than this, that it permits all persons to become member without interrogating them as to their views on that

So much for the charges which bro. Phelps declare are 'so notoriously true,' that no action of the Board

ould have proved them 'groundless! (3) Of this, each one will doubtless take the liberty f judging for himself.

(4) Who doubts it? But does it therefore follow that his 'views, feelings and purposes' are not an indicates of the course which those connected with him intend

(5) A mere evasion. It is true, that while the peper was in embryo, and its projectors were hopes acceed in getting the Board to sanction their design they manifested no open hostility to that body as such.

Their hostility was occasioned by their failure, and the starting of the paper, as a private enterprise, was the re-

(6) Not a Board, however, like the present, but out ch would sanction their plans in respect to women and non-resistants.

(7) With how much sincerity the proposition ade, may be inferred from the fact, that, after it was ejected, a prominent individual cencerned in getting up the paper, said its friends were glad of it for in had no confidence in the Board!

(8) There would be 'no objection to it' now, it is rojectors were not known to be unfriendly to the Sala

(9) The meaning of this would seem to be, that the attack is to be made when it is 'completely' settled that the Society cannot be revolutionized! Afterered string has been pulled, and every stone turned in valle, then look out for the assault! (10) That is, the 'time' when it is certain that the

ociety cannot be turned from its course! (11) Ay-no doubt of it! The hope of a revolution keeps you back. 'Policy, Mr. Speaker! Policy!'

SLAVEHOLDING CRUELTY. The following part s from the Baltimore American of April 13. atrocious law referred to was passed, we believe, b the instigation of the Maryland Colonization Sociely

The people of the Eastern Shore are carrying on the law of 1831, which enacts that no free negro shall immigrate to or settle in this State; and no free negro or free melatto belonging to any other state, district of territory, shall come into this state, and therein territory, shall come into this state, and therein termining for the space of ten successive days, which such free negro or mulatio intends settling in this state or not, under the penalty of \$50, 7 each and early state or not, under the penalty of \$50, 7 each and early state or into the informer and the other half to the county, and on refusal or inability to pay said fines, shall be contracted. on refusal or inability to pay said fines, shall be mitted to jail and sold at public sale by the sheriff

Under this severe enactment, (which has bereit been permitted to remain a dead letter on the books,) a tree negro was sold a few days ago by books,) a tree negro was sold a few days ago by sheriff of Queen Anne's county, for the sum of \$55 and immediately afterwards was shipped for the Soli and immediately afterwards was shipped for the

No member ian Church ! ranny of the Ol for many year Telegraph. He graduate of Dar ecclesiastical is party!) and od education, ty of slavehold me ago, with of the new pape litorial chair,

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scussed in his et, with which right to interfer om the Pres which his pious ing the image o lavery though urch, was me oald have not be a christian e avowal of a The rottennes This hypocrit berately swa lowing remains of the Cir Mr. Converse Mr. Converse
ing opponent of
hampion of libe
es his opinion
rty, and holds
will neither giv
ithers to contest
The champion

The champion anistain a syste by argument, by argument, by by argument, by by helpons deformerial edict, if igate—to consist to their aid of republican hil he frightful stimmong all who of freedom, the in say no charms by Members of it is been deformered their been deformered their been deformered their life on the stimmong all who of the stimmong all who of the stimmong all who is so that the stimmong all who is so that the stimmong all who is so that the stimmong and the stim prorably fix therefore beams but floomy by the the at in an unrequent inheritance floor, and toil, hurch do this and death-like e nd death-like ind the system; ag of which the cts have no me it which the co do with than the conditions and the conditions are the conditions and the conditions are al institution; and the holding ligion can impostise no discipling of friendly couns reasoning, christiather of the political broad ocean, with tall cortain; and gribute the emble recking with inn is enough that the ecording to the sign over some to this notion of moral question.

or far as human uirements. The haw of God does If there were enough that it u friends cast away dowed, and with es, too g MI He command Our Vermont re dead, and no eep on arguing, shed by the gr rn champion of one? One of t ne too, who was ation scheme VRIGHT, even ve

or's mighty effe

If any one eve

his cause a ne

far as human

this cause a neil has yet receive the great Mr. Cla Senate chamber, daimed in the h ment of debate or aid, in substance we go home work is done go home to did fabric o The Union is dis-The great champ situtions, opening all honor, and the lam Stade had the House of Ression. Yes! wan the very substitution of slave declaring his beliefore. True, he matter. Disce hood gird up her rapple with truth casm to rejoice,

rust in God will knocked from the randest council body. For what he put forth to his abolition of slave among the aboliti boon dispose of the himself, should be most beartily ash Take another om the same per

This great open peighbority condusts of seizing sou and dispensing we and dispensing we committees and a sabment of the was what would be to the work out impassioned to the impassioned to the work impassioned to the exclusive our answer, and our answer, and to be oppressive, forth against their lersuasion. Wri muster. Paint the your own negroest inflammator slavery book, or a slavery book, or a slavery book. very book, or p

you can your will bodied in societies constitutional lim wicked institution purchase presses ead them by mained fee states. We will not burn their will meight every sionaries here am hang them. We your President every sionaries here am houses, and our missionaries. We will open will open will open will have a state of the state of th

you happen to be ber what one of y safely error may

erant, that they can lose whose views o from their own. liar sentiments upon soever made, is both e same liberty that it rty to entertain just the may not be arviews of peace or of

eneral, however 'pe-CTION. d of Managers of the in the Board and ar , was not intended for a perfect right to put no objection to their so far as the Board implied in my com ue, that no action of roved them ground.

say they are ground. my communicat furnish any indica-ne intends to pursue, t for myself, on my the views, feelings off.(4) Least of all, that the 'Massachu spirit of hostility to it, the action of the f refer, and on which s all taken place since started (5) Besides, of that paper wished ty and put it unde is was distinctly proproposition was reith the meanness of he Society in order is

g for it themselves, ed such a paper and

responsibility, as an ld be no objection to had passed, that the

dependent enterprise The proposition fro nds of the Board, and of the Board. How a spirit of hostility er, in relation to the r me to say-as I am ers in the case. For should its course be originated in hostil. has hitherto avoided nere 'policy,' nor be g only for a favorable s for an assault,' bu all have changed, and sectarianism and no enever that time() dy (11) for the assau or body of men, wh shrine. Till then, the even tenor of its pare no pains to m originated, 'wherever

A. A. PHELPS. nd not by direction arge that the Society Society has no other ance with the follow

signing the Constitu-er fifteen dollars as a nnually, shall be con report that there are still larger number an annual subscrip ctually persons! The cats them accordingnue to do, Mr. Phelps the contrary notwith with the question of an simply to admit ly to the plain letter ag them, at the bid pen their mouths for the Society is a non-ther foundation than

bro. Phelps declares action of the Board tless take the liberty therefore follow that cted with him intend

o become members

their views on that

, that while the petors were hoping nction their designs, to that body as such their failure, and the nterprise, was the rethe present, but one in respect to women

the proposition was ect, that, after it was glad of it, for they

on to it' now, if its friendly to the State scem to be, that the completely settle onized! After every tone turned in vain,

t is certain that the hope of a revolution aker! Policy!

following paragraph of April 13. The ssed, we believe, by

olonization Society. are carrying out no free negro shall; and no free negro shall; and no free negro hate, and therein tessive days, whether ads settling in his of for each and every tate; one half to go to the county, and fines, shall be come by the sheriff as a

rhich has beretofore

HYPOCRICY REBUKED.

to member of the New School party in the Presbyan Church has denounced in severer terms the ty-ary of the Old School, than the Rev. Mr. Converse, any years the editor of the Southern Religious He is a native of New Hampshire, and a of Dartmouth College; but with all his hatred stastical tyranny, (when it happens to fall upon yt) and notwithstanding his New England birth eation, he is a strenuous defender of the moralslaveholding! The Telegraph was united, some ago, with the Observer at Philadelphia, and Mr. se removed to that city and became the editor new paper. On taking his seat in the northern chair, he declared that slavery would not be ed in his columns, because it was a political subwhich the judicatories of the church had no interfere! The act of excinding a few Synods Presbyterian Church was an immorality is pious soul abhorred, and against which he nd solemnly to protest; but the crime of imbrutimage of God and holding human beings in though perpetrated by members of the same was merely a political affair, with which he mit have nothing to do! Such a man may pretend a christian and a friend of religious liberty, but syonal of a sentiment like this is

racough which the well-accustomed eye can see This hypocratical straining at a gnat, after having erately swallowed a camel, is well exposed in the

oring remarks by the Rev. Mr. Chester, formerly . Cincinnati Journal : Converse puts himself in the attitude of a leadners plus clessastical tyranny—the avowed of liberty; and yet he authoritively announged in relation to the right to personal liberty. himself so infallibly correct, that he

holds himself so inflating correct, that are her give reasons for his opinions, nor suffer contest it in his columns! ampion of ecclesiastical liberty, prepared to asystem of unmitigated personal slavery, not cent, but by crushing every attempt to bring deformity to light!-to forbid, as if by an

holes, the christian church to look at—to inves-consider the subject! In who are ready to stir heaven and earth—to ad every rallying word in the vocabulary inherty—to draw the long, deep sigh at studes of despotic power—to wake up ho have nerves that vibrate to the music who have better that the men gravely tell to the theory is worth nothing to others— trus but as it touches them and their friends, as of the church hold human beings in hopers of the church noid human beings in noge-ing, doon them to the darkness of ignorance, ear life-blood into money, feed on their tears, profit by a system of deep pollution, and in-fix them in a condition on which not a ray of as but from the grave; and this beam made thought, that when their limbs are worn an unrequired toil, they leave to their children an unrequired toil, they leave to their children sentance rich in nothing but vice, and degrada-ant toil, and wretchedness. Members of the h do this—they oppose themselves with a made eath-like energy, to every attempt to change or system; and in all this, they say, there is nothach the church can take jurisdiction-these when the department of the system has nothing she he he christian religion has any thing more such than the darkest heathenism—it is a politi-suntion; that is, the laws permit the traffic in, holding of men as property, and therefore rein impose no restraints, and the church exer-isophine—nay, must not speak in the language by counsel or mild rebuke. Upon this mode of g, christans have only to get the permission otheral power, and they may embark on the can, with a christian flag floating over a piratr: and the minister of Jesus Christ may dis sar; and the minister of Jesus Christ may dis-the emblems of his love, with hands but now with innocent blood—blood shed for gain. It gh that they sail under the commission, and act ag to the laws of a power claiming to be sover-er some little spot of God's earth. According notion of a political question, and therefore not question, the law of God claims obedience just question, the law of God claums obedience just is human legislation has not annulled its re-mis. The law of man permits, therefore the fod does not forbid. The were no other sin in slavery, it would be

at it makes its open advocates and secret staway the reason with which they are eninsciouscess to embrace too gross for thought.

MR. CLAY'S SPEECH. He commanded the reckless spirit of fanaticism to bashed, and it is still !'—Alabama Beacon.

ar Vermont friends, we fear, don't know that they lead, and not only dead, but annihilated! They on arguing, just as if they had not been extin ed by the great orator of the West-the last forchampion of oppression's battle! What shall be One of these presumptuous Vermonters, and on who was formerly the champion of the Colnon scheme in that State, the REV. CHESTER

anr, even ventures to speak of the Kentucky Sen s mighty effort in the following strain : any one event can be named, calculated to give seame a new and more powerful influence than yet received, it is the pro-slavery speech which eat Mr. Clay lately delivered in the U. States' How lately was the doctrine proin the halls of Congress, that the commence in the fails of Googress, that the commence-debate on this subject would be the signal for solution of the Union? Touch this subject, substance, the wise men of the South,—open in these halls on the subject of slavery,—and is slone. We quit these seats in a moment, home to our constituents, and tell them the fashe of our government is overtirown.

There of the Constitution are broken down.

There is of the Constitution are broken down.

There is one is one of the constitution are broken down.

There is one is our of the Senate,-which, to his immorand that of the Green Mountain State, Wil is all that of the Green about an State, Whole had the preeminent privilege of opening in set of Representatives during the last year's Yes! we hear Henry Clay open the debate very subject of Mr. Slade's resolution,—the of slavery in the District of Columbia,—and g his belief that it ought to have been opened. Discussion is what we want. Let false d up her loins, and buckle on her armor rejoice, too, that this grand debate, which we all from the American slave, was opened in the steomed on the globe, by the giant of that For what has this giant produced? What has forth to his country and the world against the on of slaveholding? An intelligent schoolboy, abolitionists of the Green mountains, migh spose of this mighty speech, of which Mr. Clay should he fight no more duels, may live to be heartily ashamed

the another specimen of 'hushed fanaticism

the same pen his great opposer of abolitionism complains of un-taboriy conduct on our part, the does not accuse of seizing southerners when they come among us, ng with the forms of law, trying them by titles and sentencing them to the infamous pun-nt of the whip or the gallows,) and he asks, it would be thought of the formation of societies siave states, the issue of violent and inflamma-fairs and to. racts, and the deputation of missionaries pouring aed denunciations against institutions un lusive control of the free states?' Be this er, and let the whole South hear! nstitutions in the free states, which you think pressive cruel and wicked, tell us so. Put states them all your powers of argument and listen. We're with all on. Write with all the vehemence you can Paint those institutions in colors as black as a negroes. Take example from us. Use the immustory language you can find in any anti-book, or pamphlet, or paper, and huri it at us, ght and main. Form societies and rouse up if your whole population. Get them all emniscieties for exerting a moral, and within thous limits, a political influence against these societies for exerting a moral, and within mallimits, a political influence against these stitutions. Raise money, employ lecturers, presses, issue millions of papers and tracts a by mail into every nook and corner of the es. We will gladly pay the postage. We sum them. We will read every werd. We there is a company to the control of the corner of the ish every argument. Send hundreds of mis-es here among us to address us. We will not lem. We will not set a price on the head of resident even. We will welcome him to our resident even. We will welcome him to our ailines (inferior to yours when you receive your s, we acknowledge.) Our halls, our schools, and our charches shall all be open to your maries. We will listen to their strong reasons, will open wide our ears to the thunder of their eace. And if you convince us we will reseat in the convenience, we will candidly tell you and if you convince us we will re-and if not convinced, we will candidly tell you. We are friends of free discussion; and should been to be on the wrong side, we will remem-had one of your own statesmen has tanght, how error may be allowed to circulate, where reason

These Vermonters must keep still ! Don't they know hat it is'nt good manners to speak without leave?

RIGHT OF PETITION.

the State of New York passed a series of resolutions condemning the Atherton gag. They were subsequently sent to the Senate, where they elicited from a committee a sophistical and servile report, which was adopted by that body. The report was subsequently reviewed by brother Goodell in a masterly manner. We would gladly make copious extracts, but have room only for the

It maintains that our constitutions and bills of rights do not secure to us the right of being heard and considered, through our petitions, by our representatives—but only secures us from fines and imprisonments, in the exercise of the childish privilege of folding up bits of paper, to be laid on a great piece of cherry or make a hogany plank, in the city of Washington! It affirms that there was not the least necessity for a bill of lights in the matter of the right of petition, it makes only a mere nominal difference, between the right of the American freeman, and that of the American slave, who is wholly denied the right of petition, it makes only who is wholly denied the right of petition, it makes only a more of the part of my scanty pitance, (for I have usurpations of Congress, by the precedents of the British King and Parliament, at a period of unprecedented tyranny, which our fathers were unable to bear. It sneeringly affirms that an English enthusiast, in those days of darkness, never claimed so much liberty, as adolutionists now claim for free Americans, and therefore it pronounces them to be mad men! It annuls the right of the minority of a deliberative body, to be head in the pronounces them to be mad men! It annuls the right of the minority of a deliberative body, to be head in the pronounces them to be mad men! It annuls the right of the minority of a deliberative body, to be head to do it, until every slave in the United States is free, to pledge for myself, my wife and six children, (for they are all thorough-going Abolitionists) it following sums, to be paid quarterly, viz.

E. Robinson

Alfred

25 right of the minority of a deliberative body, to be heard in that body, or to take means for becoming a majority. It reveals to us, and justifies, the principle upon which free debate has been choked down in our halls of leg-sislation. It overlooks the duties imposed oy meral ub-ligation, and supposes legislation to be independent of It tells us distinctly, that it would less outrageous and dangerous to attempt enslaving the North, than to attempt enfranchising the South. I holds up to northern imitation, the example of souther citizens, who dare not speak out their own minds, and yet it would punish those who comply with its recommendation, as severely as it punishes those who refus a compliance. It affirms that every body fully com-prehends every thing on the subject of abolition, and yet it furnishes a specimen of either most gross igno rance, or of most gross presumption upon the ignorance

Fellow citizens of the state of New York! It is for you to say, whether you will be slaves or freemen!—
Whether or no, you will claim and exercise rights which
give you more than a nominal distinction from the
SLAVE! Your senators tell you that abolitionists
make themselves ridiculous, when they claim for you SUCH RIGHTS! And, to prove this, they pretend (an untruth!) that not even the liege subjects of a British Monarch claim such unheard of rights as abolitionists aim for free Americans! And that they say, proves in this way.

Fellow citizens ! the opposers of abolitionists not unand more safe to attempt making slaves of the northerners, than to attempt making freemen of the southerners? In which enterpties will you enlist? Your influence will count one side or the other. Your senators have left you no other alternative.

speaking out in so manly and decided a tone against class of believers in the rightniness of human government, who refuse to take any part in the administration of public affairs, for the reasons alluded to.

In the fightniness of Lynn, presented to our General Court, at its recent session, praying that all laws founded on the distinction of colors, may be repealed, occasioned some little excitement, not only among our grave legislators, but in the public mind generally. The men were horrified at the bare idea of such demoralizing, Col. Johnson sort of legislation, as was prayed for, and the women, old and young, matrons and the women, old and young, matrons and the women, old and young, matrons are layers to party, and their minds are in such a superscription. maids, prudes and coquettes, were dreadfully scandalized at this outrageous attempt at innovation, on the part of the Lynn sisterhood, and very charitably insinuated that they were 'no better than they should be'. They have been calumniated, denounced, ridiculed and caricatured without measure or mercy, fixed was not for the first time broached by the Lynn reformers. * A proposition to repeal the law, prohibiting the intermarriage of whites and blacks has been favorably entertained by some of our distinguished statesmen, and even by the Massachusetts Legislature itself, and it was never suspected that the gentlemen who advocated the measure were desirous of availing themselves of any license afforded by the repeal to form matrimonial alliances with the prohibited race. We have no hesitation in saying, that the law ought to be struck from the statute book, no are we haunted with any apprehensions of seeing, in consequence thereof, a new race spring up in our commonwealth, bearing the distinctive marks of the Angio-Saxon mingled with those of the African. Marimony is an affair that may be safely left to the tastes of the contracting parties, without any invidious interference of the state. The statutes says 'no white person shall intermarry with a negro, indian, or mulator.' Now there is no danger that the matches contemplated in this prohibition would be of frequent occurrence, if the law were repealed, and if, perchanect, they should occasionally happen, no very great evils would result therefrom. The blood of Pucchanect, they should occasionally happen, no very great evils would result therefrom. The blood of Pucchanect, they should occasionally happen, no very great evils would result therefrom. The blood of Pucchanect, they should occasionally happen, no very great evils w

A suggestion for the source. Hiram Wilson, the volunteer missionary among the self-emancipated slaves in Upper Canada, in a letter to Gerrit Smith, makes the following suggestion for the comfort of our dear Southern brethren.

I. But, after all, the name of Henry Clay won't do to the proposition of the spaniel-like position into which the leading northern which was a supplied to the leading northern which the leading northern which the leading northern which the leading northern which was a supplied to the leading northern which which the leading northern

slaves in Upper Canada, in a letter to Gerrit Smith, makes the following suggestion for the comfort of our dear Southern brethern.

The wonderful migratory tendency of human chattels northward, is truly unfortunate for the slaveholding. The province of the slaveholding of the state of the slaveholding of

is left free to combat it. And whether convinced of the wickedness of our institutions or not, we will, for all your zealous and faithful labors, tender you our hearty thanks. This simple and infallible rule of forming a judgment in relation to human character was given by Him who spake as never man spake. It is applicable alike to all ages and circumstances, and when correctly applied, never fails to work out a true result. Judging by this rule, what sort of 'disciples' are those alluded to in the following extract? The question is an important one, In February last, the House of Representatives of because there is an 'army' of such, not only in Newbe State of New York passed a series of resolutions ark, but scattered all over the United States. They

We would gladly make copious extracts, but have room only for the

ECAPHLEATION AND CONCLUSION.

Such, then, are the outlines of this remarkable report. It concedes to abolitionists, in the outset, the rights denied them by Gov. Marcy, and the legislature of 1836. It throws the senate on the defensive attitude against the supposed danger of the encroachments of the abolitionists. It denies the right of abolitionists and of all minorities to be heard in the conceils of the roomen, sympathies of humanity from the suffering and friendless slave! Should this sentiment ever meet the eye of any of the good people of that place, and they should be disposed to think it censorious, I would ask them,—supposing that one-half of the people with any peculiar duties that do not devolve on the private citizen. In this, it unites the extremes of despois and individuals have no absolute inalienable rights, which the majority may not, in their good pleasure, take away. It affirms the duty of the government to follow the wishes of the majority, right or wrong. It refers to the action of mobs for an expression of the sovereign will of the people, which the representative government is bound to obey! It justifies the government in turning a deaf ear to the petitions of the people, on the ground that the government has not been able to answer those petitions by any arguments which have availed to prevent the renewed presentation of the petitions by an increased number of petitioners? It maintains that our constitutions and bills of rights do not secure to us the right of being heard and considered, through our petitions, by our representatives—but only secures us from fines and imprisonments, in form creating a storm of indignant feeling in their beautiful properties. cold-blooded indifference to be traced to a money-lov-ing, mercenary spirit; would it be too much to say they were destitute of the common sympathies of hu-manity? Let any one imagine himself there, naked, destitute, robbed; would he think of applauding min-isters and christians for their prudent regard for pub-lic opinion for fear of shocking the prejudices of socie-ity? Would they not wonder how they could refrain from creating a storm of indignant feeling in their be-half?

Mrs. S. Robinson	66	25
E. J. Robinson	"	12 1-2
J. A. Robinson	66	12 1.2
F. A. Robinson	46	12 1.2
S. B. Robinson	"	12 1-2
M. C. Robinson	66	12 1.2
W.E. Robinson	46	12 1-2
Making per qu		\$1,25 \$5,00
As the fruit of a lit of quarterly subscribe		to this list
Mrs. C. Jenne	Saccarappa	25
Rev. M. Emery	Minot	50

Rev. L. Trott Mrs. E. Trott H. Crocker Pownal 85.75 Making per qr. As I have opportunity I hope to do something more

Here is an example worthy of imitation by every quently call you the white slaves of the North. It anti-slavery family in the nation. If all the men seems your State senate are willing to see you become uch. They have printed an extra number of the document which, they think, proves you have no right to be otherwise! Will you give it your sanction? Do you agree with them that it would be less outrageous fathers, mothers, sons and daughters, old and young,

the files of the Liberator, with the hope of finding something whereby to convince its editor of inconsistency-nay, recreancy to the cause of the slave-has We are gratified to find such an article as the fol- hit upon the following, which was published Feb. 14, owing in the Lowell Journal. The editor deserves 1835. We think it as good now as it was then, and the thanks of all the friends of virtue and humanity for therefore republish it for the special benefit of that speaking out in so manly and decided a tone against class of believers in the rightfulness of human govern-

nen were horrified at the bare idea of such demoran-ing, Col. Johnson sort of legislation, as was prayed or, and the women, old and young, matrons and naids, prudes and coquettes, were dreadfully scanda-ized at this outrageous attempt at innovation, on the art of the Lynn sistenbood, and very charitably in-art of the Lynn sistenbood, and very charitably in-they should.

JOHN PIERPONT.

JOHN PIERPONT.

Friend Whittier notices this individual, in his last paper, in the following terms:

John Pierpont is one of those rare and honest men, who stand morally erect, in the midst of time servers and mammon worshippers—gazing with a serene and undoubting eye upon the great moral and political movements of the age,—and ever ready to speak out in behalf of struggling humanity, without regard to the popular censure or applause. For one thing we respect and honor John Pierpont: He is remarkably free from one of the crying sins of the times—cant :—from that which the eccentric Carlyle calls a 'double distilled falsehood—the second power of a lie.' Even among abolitionists it would be well to remember, at times, clear your mind of cant.' The matter in which we are engaged, is a very simple and very practical one. The chains, whips, and statute laws of slavery are all as real and palpable as wrought iron, green hide, and parchment can make them, and we are to exercise for their removal nothing more than our plain common sense. We deal not with shadows or immaterialities; and mere abstract, metaphysical abolitionism, however well it may be adopted to 'slavery in the abstract,' is not calculated to produce much impression upon stavery shall have to, if the abolitionists don't stop

sense. We deal not with shadows or immaterialities; and mere abstract, metaphysical abolitionism, however well it may be adopted to 'slavery in the abstract, is not calculated to produce much impression upon SLAVERY IN PRACTICE.

George Bradburn. The Boston Courier, after copying the resolutions of the Middlesex Co.A.S. Society, approving the cause of Mr. Bradburn in the Legislature the past winter says:

The abolitionists certainly do nothing more than civility requires in thus acknowledging their obligations to Mr. Bradburn. He was the most prompt and fearless advocate of their principles and proceedings, that sever appeared on the floor of our House of Representative. We could not always concur in his avowed sentiments, but we could not withhold our admiration from his enthusiasm and perseverance. He is a man, who, in this respect, at least, is fit to stand by Mr. John Quincy Adams in Congress. A slaveholder, or the apologist of a slaveholder, would find him, though a peace-loving man, and a non-resistant in principle, ready to adopt their own motto—war to the knife, and the knife to the hilt.

The 'knife' which Mr. Bradburn wields, although it is not like that of the slaveholder, made of 'cold bright steal,' is nevertheless one of which he is far more afraid; it being 'two edged' and always sure to Mr. Bradburn wields, such conditions, and characteristic principles are constituted by the morther press were not stavery-gladed and debased below southern contempt, it would teach these insolent soul-mongers a wholesome lesson in this behalf. The New-Hampshire press ought to roar with one incessant thunder-peal, like the White Hill tempEsts, at this daring violation of Northern liberty. But it is coward and craven—crest fallern. It does not dream of honor or liberty.—Herald of Freedom.

more afraid; it being 'two edged' and always sure to

INFERIORITY OF COLORED PROPLE.—The following anecdote is too good to be lost. We copy it from the Herald of Freedom.

We venture an anecdote in relation to Mr Forten's (a colored man of Philadelphia) family, which by the way, is said to be one of the most hospitable in the (or his brother) who fell in a duel in Glasgow with the 'fagitive' George Thompson,—at tea at Mr. F.'s one evening, disputed him on some point of Haitian politics. To sustain his position, Mr. F. called on his daughter for a document he had received from a correspondent at St. Domingo. It was produced and handed to Mr. B. It was in French, and Mr. B. not being acquainted with that language, Mr. F. directed his daughter to read it to him. She did. Mr. Breckenridge expressed surprise at her acquaintance with the city after tea, he argued the natural incapacity and inferiority of the colored people as a reason why they should be sent to Africa.

Jopen L. We copy it from the third condemns it—and a fourth would pay the massers to have an end put to it.

We observed what struck us as a forcible illustration of the nature of this opposition, in a recent speech of hat eccentric being, Henry A. Wise, in Congress, on his agency in the Cilley duel. He there a wows his fighting—boasts he has been three times on the bloody field, and threatens any man with a duel who shall are impeach his honor in the Cilley affair. He defies Congress to try him for it, or to pass laws against duelling. He says he shall pay no heed to their laws, and shall redress his wrongs with the 'bright steel.' Yet 'begs not to be misunderstood.' He would not be thought in favor of duelling—not he! 'He is opposed to it,' he says. 'It is sinful and unlawful. It is about the city after tea, he argued the natural incapacity and inferiority of the colored people as a reason why they should be sent to Africa.

Acceptage To Blow Up The A. S. Depositors at

ATTEMPT TO BLOW UP THE A. S. DEPOSITORY AT HARTFORD! The Hartford (Conn.) Courier of the 2d! inst. contains the following account: Last evening, about eight o'clock, a heavy torpedo

was placed on the steps in front of the Anti-Slavery Depository, in Asylum street, by some villain, and fired off. The explosion was very heavy, shattering the windows, and blowing the door to the back end of the store, near where two gentlemen were sitting, who fortunately escaped uninjured. The windows in the wellings on the opposite side of the street were slight y injured—also those in the house adjoining the De-cository. A lad passed the door, we understand, half at moment before the explosion, and was told by a fela moment before the explosion, and was tooly a feet low standing near by, that he had better get out of the way, or he would be hurt; the explosion quickly fol-lowed. This fellow was immediately after recognized by the boy, whereupon he was arrested as the perpe-trator of the outrage, and committed to the watch-house; his name is Clark.

The following preamble and resolution were passed some time ago by the Kennet (Pa.) A. S. Sopassed some time ago by the Kennet (Pa.) A. S. Sois not, but you are, as your proceedings evidently
show; and I want to hear this from you no more,
while you do not practice accordingly.'—Zion's Watch-

Whereas, William L. Garrison by pursuing an independent, onward course in the maintainance of principles and opinions intimately connected with the transpose of the friends of the cause of the disapprobation of some of the friends of the cause, whereby he is likely to be injured in a pecuniary point of view, as well as to impede the progress of the cause of the oppressed, Therefore,

Resched. The two rows and always and therefore cannot tell whether the transpose of the provisions of the bill we have not seen, and therefore cannot tell whether. WHEREAS, William L. Garrison by pursuing an in-

Oak, a very encouraging account of his labors and of he prospects of the cause in Middlesex County, in that

CENT-A-WEEK-Socities appear to operate very sucesfully in many instances as a means of collecting

tist denomination. It has always pursued a liberal and magnanimous course on the question of abolition, and has done much to ealighten its readers as to their the public mind. duties and responsibilities in relation to this most important subject. The result is, that a vast majority of the denomination are abolitionists. The paper has just entered upon its fourteenth volume with a list of more than 5000 subscribers.

ARECDOTE OF CHIVALRY.—It is related in Wharton's History of English poetry, that during the reign of Edward III, a troop of Knights being drawn up, preparied to proceed on some very gallant and perilous enterprise, the Countess of Salisbury, one of the most accomplished and beautiful ladies of that day, came forth and in order to inspire them with inspire them.

holitionism was dead, but we fear that Mr. Clay will Prinapripms. A gentleman who lately spent som

CONNECTICUT ANTI-SLAVERY SOCIETY.

more afraid; it being 'two edged' and always sure to do execution. There is nothing which frightens a slaveholder half so much as an argument.

INFERIORITY OF COLORED PROPLE.—The following

As MUCH OFFOSED TO SLAVERY AS ANY BODY. This is the modern profession. We are glad to hear it. We are glad men feel called upon to declare it. All are opposed to slavery. One detests it—another abhors it—a third condemns it—and a fourth would pay the

religious countrymen.-Ib

'God is no respecter or Persons.'—The following anecdote was related by the Rev. Mr. Rush, at the meeting of the Female Wesleyan Anti-Slavery Society, in Broadway Hall, on the 29th ult. About seventeen years ago, he was in Providence, R. I., and a colored brother, who was a class leader there at the time, related to him the following circumstance. During the year previous, it had been the custom to seat the colored brethren and sisters in a remote corner of the Church, until all the white ones had been served with Church, until all the white ones had been served with the communion, and when there appeared to be no more whites to partake, the minister would look to the colored friends in the further end of the house, and say, 'You can come forward now, my colored friends, God

'You can come forward now, my colored friends, God is no respecter of persons.'

After having been addressed in this way for a long time, this colored brother hearing the old story again, — 'God is no respecter of persons,' arose, and said to the minister—'brother M., don't tell us that story again—we have heard it long enough!' 'O,' said the minister, 'Why!' 'brother—God is no respecter of persons.' 'True,' said the brother, 'true, I know he the root had been as your proceedings evidently

pressed, Therefore,

Resolved, That we now are, and always have been sitsified with the course pursued by Wm. L. Garrison, and that we will use our influence to sustain his paper, district Judges. What will be the fate of the bill in the course pursued by the course flat of the bill in the course flat of the bill be the flat of the bill in the course flat of the bill be the bill b MASSACHUSETTS. Our friends in this state, are, we are happy to perceive, making great exertions to redeem the pledge made to the American Society. This is right. If they would cease contention with each other, it would be still better.—Pa. Freeman.

Friend Whittier is reminded that there is no 'contention' among such of his 'friends in this State' as have made 'great exertions to redeem the pledge.' They are all of one heart and one mind. The contention is with those who did not want it paid—who have done all in their power to cripple and embarrass the State Society, and to induce the abolitionists to withhold their money, or devote it to other purposes.

J. Heffect on the slave. The anti-slavery agitation has hushed the despairing spirit of insurrection. The master spirits among the slaves—the ones who would have touched match to the insurrectionary magazine, have beard of our movements, in behalf of the slaves—the ones who would have touched match to the insurrections. The master spirits among the slaves—the ones who would have touched match to the insurrections. The master spirits among the slaves—the ones who would have touched match to the insurrections. The master spirits among the slaves—the ones who would have touched match to the insurrections. The master spirits among the slaves—the ones who would have touched match to the insurrections. The master spirits among the slaves—the ones who would have touched match to the insurrection. The master spirits among the slaves—the ones who would have touched match to the insurrections. The master spirits among the slaves—the ones who would have touched match to the insurrection. The master spirits among the slaves—the ones who would have touched match to the insurrection. The master spirits among the slaves—the ones who would have touched match to the insurrections. CONNECTICUT. W. L. Wilson, an agent of the Consecticut Anti-Slavery Society, gives in the last Charter since our agitation began.—Herald of Freedom.

LIBERTY'S FREE TURNPIKE. When pro-slavery shall the prospects of the cause in Middlesex County, in that State. He says—

I have now passed rapidly over the several towns in the county. In view of all, I must say we have reason to take courage and be of good cheer. If the friends of the slave will exert themselves—will be willing to expend a little more time and a little more money for the advancement of the cause, I have no doubt that the time is near when Middlesex will take her place beside the most advanced of her sister counties. There is now, at least one Anti-Slavery Society in every town in the county but three, and out of nineteen parishes there are A. S. Societies in all but six.

LIBERTY'S FREE TCRNPIRE. When pro slavery shall taunt us again with 'not liberating a single slave,' we will read him to Canada, where they may run toll free and scot-free. We have cut them an 'Appion may' all through the non-slavery states, where they may now find friends thicker than mile stones on a turnpike. Southern editors, who 'would be glad to be rid of the entailed nuisances,' will please insert this notice every week the year round. Formerly, Canada was the reluge of United States roquery. Now it has got so respectable it need not ram any where—and if it emigrates, it goes to Texas, while the lovers of liberty run to Canada.—1b.

'AMALGAMATIONS!' The whole South is a much heap of amalgamation. It has bleached the honest Witness the following from the Voice of Free-the uncomely, illegitimate, bastard hue of the 'peculiar'. The Montpelier Cent-a-week anti-slavery society was organized a year ago. It is composed mostly of youth and children, and meetings have been held monthly, in connexion with the concert. The Treasurer informs us that the collection for the last month was \$7,07—for the whole year, \$32,57. This amount has been collected by two or three ladies. The money otherwise contributed for the anti-slavery cause, in Montpelier, the year not have been adminished.

was \$7,07—for the whole year, \$32,57. This amount has been collected by two or three ladies. The money otherwise contributed for the anti-slavery cause, in Montpelier, the year past, has been about \$100. For the year to come, we stand pledged to pay at least \$500. Can't Elliot Cresson be persuaded to come and give the metropolitans another lecture or two?

Morning Star. This is a religious paper, published at Dover, N. H. It is the organ of the Freewill Bapting denomination. It has always pursued a liberal months, surveying and pioneering, in a wise but not

ANECDOTE OF CHIVALRY .- It is related in Wharton's Advocate of Freedom.—This paper is the organ of the Maine Anu Slavery Society. After having been issued once a fortnight for one year, it now appears in an enlarged form, and is hereafter to be published.

weekly. Rev. Geo. W. Hathaway is to take the editorial chair after the first of June. So we 'die away!'

Dying Away at the West! We received, a few days ago, the first number of a new anti-slavery paper published semi-monthly at Jackson, Michigan, entitled 'American Freeman.' We had understood that abolitionism was dead, but we fear that Mr. Clean

have to make another speech!

The absence of the editor, (attending the Anniversary of the American A. S. Society,) must be an excuse for any errors that may occur in this paper.

ANTI-SLAVERY FAIR.

To sustain the Massachusetts Anti-Slavery Society. It is proposed by women of the Massachusetts Anti

NOTICES.

lavery Society to hold a FAIR in aid of the treasury, some time in the month of October next, in the city of Boston. One specific object they have in view, is, to sustain the Rev. John A. Collars as General Agent of the Massachusetts Society. Doubtless, however, a much larger amount will be raised than is requisite for this purpose, and the remainder will be devoted towards the other operations of the Society. The indersigned offer the results of several years experience in this mode of raising funds, to such individuals and Societies throughout the State as may have the lisposition to co-operate with them, in taking advantage of the city market for the benefit of the slave We affectionately invite all such, to co-operate with us personally, by taking tables at our Fair, in behalf of their respective towns, the proceeds to be THEIRS, for the Mass. Society-credit being thus given where credit is due. It will be our joy to offer a heartfelt hospitality to those who feel inclined to pass the week of the Fair in Boston.

Letters and parcels from individuals who cannot at: tend personally, may be directed to Maria W. Chap-man, 25 Cornhill, Boston.

MARIA W. CHAPMAN,
MARY A. W. JOHNSON,
THANKFUL SOUTHWICH,
HERRIETTA SARGENT, THANKPUL SOUTHWICH, LOUISA LORING, ELIZA F. MERRIAM, ANN T. G. PHILLIPS, MARY YOUNG, SUSAN PAUL, ELIZA PHILBRICK, ANNE W. WESTON, HELEN E. GARRISON. CAROLINE WESTON,

SIXTH ANNUAL MEETING

N. ENGLAND ANTI-SLAVERY CONVENTION The New England Anti-Slavery Convention will old its sixth annual meeting, in the city of Boston, on TUESDAY, the 28th of May next, and will continue, probably, three days. The objects of this Convention, and its advantages in giving an impulse to the cause of emancipation, are well known. Distinguished advoates of the cause, from other sections of the country, are expected to be present, to aid in the deliberations: And as it was never more desirable or important than now, that the Convention should be well attended, it is earnestly hoped that local societies throughout New England will see that they are represented on the occaion by large delegations.

Signed in behalf of their respective societies : MAINE.

WILLIAM SMYTH, Cor. Secretary. NEW HAMPSHIRE. E. E. Cummings, President. N. P. Rogers, Cor. Secretary. VERMONT. E. D. BARBER, Cor. Secretary. MASSACHUSETTS. FRANCIS JACKSON, President. WN. L. GARRISON, Cor. Secretary: RHODE ISLAND Peleg Clarke, President. Elias Smith, Rec. Secretary.

JOHN T. NORTON, President. P. CANFIELD, Cor. Secretary. Editors of anti-slavery papers, and others friendy to the cause, are requested to give the above an inertion in their columns.

CONNECTICUT.

FAIR FOR THE BENEFIT OF THE SAMARI-TAN ASYLUM.

TAN ASYLUM.

The ladies, of the Samaritan Asylum for indigent colored children intend holding a Fair, to increase the funds of the treasury, during the week of the anniversaries in May. All who are interested in the success of that institution, are invited to assist us by donations of articles. They may be left at Miss Parker's, No. 5 Hawyard Place, at Mrs. Campbell's, No. 23 Brattle St., or at the office of the Moral Reform Society, No. 2, Chapel Place.

As we expect a ready sale of refreshments to friends attending the inectings, contributions of fruit and other articles for furnishing refreshment tables, will be particularly acceptable.

particularly acceptable. E. K. DAVIS, L. GOULD. Committee.

BOSTON ANTI-SLAVERY SOCIETY The Board of Managers of the Boston Anti-Slavery society are requested to meet at the anti-Slavery rooms, No. 25 Cornhill, on Monday, the 27th of May lext, at 4 o'clock P. M. to transact important business. A numerical attendance is requested. A punctual attendance is requested.

CHARLES P. BOSSON, Sec'ry.

MARRIED-On Sunday evening, by the Rev. Mr. Black, Mr. Louis Coburn to Miss Ellen Jackson, both of this city.

In Watertown, by Rev. Dr. Francis, Mr. Antony F. city, to Miss. Fanny, eldest daughter of John Lenox, Esq. of W.

DIED—In South Woodstock, Com., on Sunday, the 7th ult., after an illness of a few days, Miss Caroline T. Penniman, daughter of Mr. Charles and Elizabeth Thayer, and adopted daughter of Mr. Atherton and Catherine Pennimen, in the 28th year of her age. Her mind was gifted with sound native sense and she had a desire for mental improvement. She long accustomed herself to religious meditation, inquiry and reflection. By her death the slave has sustained the loss of an active and interesting friend! Here centered the distinguished virtues which adorned her character. She was naturaly kind, sympathetic, generous and unassuming; by christian grace eminently confrite, devote, meek and charitable.

She died with christian resignation, and entered peacefully into that rest which remained for the people of God

South Woodstock, April 12.

South Woodstock, April 12. CONCERT OF VOCAL AND INSTRUMENTAL

THE BOSTON NATIONAL BAND beg leave to announce to the Ladies and Gentlemen of Boston and its vicinity, their intention of giving a Concert of Vo-cal and Instrumental Music, on MONDAY EVENING, May 13, at the Smith School Room, Belknap-street. Leader of the Band,
Leader of the Orchestra,
Vocal Conductor,
Solo Performers, Messrs. Wm. Holmes, P. M. Howard,

and A. V. Lewis.

Miss C. Howard will preside at the Piano Forte. PROGRAMME.

Overture—Two Blind Men of Tolledo: Mehult. Overture—Two Blind Men of Tofledo.

Glee—Hail mysterious, glorious Science.
Song—The Light House, by J. F. Hoyt. J. Wilson.
Quick Step—By the Band.
Cavatina—Oh, Love for me thy-power, by
Mrs. Nahar,
Overture—From the Opera of La Somnambula. Piano, Flute and Violoncello.
Song—Can I my Love Resign. A. B. Howard.
Trio—Am I not fondly thine own. Coburn, Gray,
and Barbadoes.
Song—Yankee Ship and a Yankee Crew. J. P.

9. Song—Yankee Ship and a Yankee Crew. J. P. Coburn.

10. Waltz—With variations on the Violin, by Wm. Holmes.

Holmes.

Meuller.

11. Comic Song—A Celebrated Medley, by A. B.

Howard. 12. Waltz-By the Band:

PART II.

Overture—To La Dame Blanche.

Trio—Hark! Hark? along the listening dell. Pewsy, Howard and Barbadoes.
Song—The Sen, by A. L. Pewsy.
Glee—The Social Glass. Coburn, Gray and Clarry.
Song—An old man would be wooing. Mrs. Nahar.
Rossini.

Thems and Variations on the Pieno Forte. Miss

C. Howard.

7. Song—Meet me by moonlight. J. F. Hoyt.

8. Concerto on the Clarionet, by P. M. Howard.

9. Comic Song—Who'll serve the King, by P. Gray.

10. Thems and Variations on the Flute, by A. V.

Lewis.

11. Onick Song—Rocks, Realth Realth.

Lewis.

11. Quick Step—By the Band. Waltch.

12. Grand Finale—Glee, Away, Away—from MassaAaber.

niello.

Tickets 25 cents. To be had at Wm. Holmes, No. 112, Court-street, A. B. Howard, No. 20; Howardstreet, I. Barbadoes, No. 8, Bentle square, and at the door on the favroing of Performance: Boors open at 7, performance to commence at quarter before 8.

etter on our statute ew days ago by the ew days ago by the fr the sum of \$550, ipped for the South.

THE SHIP ABOLITION.

A poetical description of Mr. Drew's splendid painting, in which the anti-slavery enterprise is presented under the figure of a ship, full rigged, urging her way against opposition, towards the port of Liberty. Upon her pendants, which are flapping in the breeze, are inscribed appropriate mottos. In the back ground, the Colonization Enterprise is represented under the figure of a ship stranded upon a reef. Heavy black clouds, charged with the elements of destruction, are seen lowering around her, -her masts are cut away, -her sails are shivered by the tempest,-and her freight and crew are left to the mercy of the waves. A boat, sent from the ship Abolition to the relief of the perishing crew, is seen returning, filled with those whom it has rescued from impending death.

Standing on Freedom's peaceful strand, I saw a ship approach the land; I hailed! 'What name? in what condition?' 'All's well,' they cried,- Ship Abolition ! I paused and gazed, as nearer drew The noble ship with gallant crew-And saw her, with her sails spread wide, Urging her way 'gainst wind and tide.(1)

Her pendants floated high in air,-I saw these mottos written there : 'The world's my country-all mankind My countrymen,-for all have mind. Break every yoke, and let go free The oppress'd who sigh for liberty;' What you'd have others do to you,

Be sure to them you always do. I soon could hear the captain's voice, Bidding his gallant crew rejoice :-He who has kept in calm and storm, He said, will all His word perform

I ask'd the noble captain's name? His destination !- whence he came ! He said, 'my name's Philenthropy,-(2) I'm from the land of the boasted free. I left that land, because in chains

They bind the man within whose veins There sows a drop of Afric's blood .-And say he's not a child of God. My heart grew sick at sin so foul,-

Against it all my powers of soul Indignant rose .- and bade me flee To seek a land where all are free.

REIGN OF MOBOCRACY AND WORLDLY EXPEDIENCY. I ask'd, 'what luck since leaving port?' The captain said, 'we've been the sport Of many a storm,-but each has brought Us nearer to the land we sought.'(3) Soon after we from port had sailed, A pirate(4) craft our crew assailed,-And threaten'd, if we still persisted, That we should have our necks well twisted We told them they were robbing God, And soon must feel His vengeful rod :-They hurled at us brick-bats and eggs,-(5)

II.

Then left us in a dreadful rage. Some(6) of our crew then rose and said To call men thieves we always dread; 'Had we not called them by such name It might have pleased them to remain. One man(7) rose up,-his speech was brief: 'If he who steals my coat's a thief, Much more is he who steals a man :-Disprove it, ye who think you can.' Perceiving they could not prevail

To make us take in part(8) our sail, They left the ship,-to land withdrew,-And sought to mutinize(9) our crew. Our bark pursued her onward way-

Nor could our foes her progress stay : Her compass, God's unchanging truth,-(10) Her deck well mann'd by age and youth. III.

OPPOSITION TO THE ACTION OF WOMAN.

Some(11) frowned, because upon our deck Woman was seen, with form erect, Trimming the canvass to the breeze, To make the vessel sail with ease. They said it was not so of yore ;-That woman's work's within the door

Of her domestic domicil,-To do her lord and master's will.(12) Or she may sometimes circulate Tracts, (13) such as D.D.'s approbate; But should not otherwise appear

Perceiving no such doctrine taught By Him who man's salvation brought, This dogma we behind us cast, And onward sped before the blast.

MURDER OF LOVEJOY.

E'er long, a cloud, surcharged with wrath Of men,(14) o'erhung our vessel's path ;-It threaten'd death to all our crew Unless we from our posts withdrew.

A lion-hearted sailor rose And said. 'I fear not all our foes ;-(15) If God be with me, I'll abide The coming storm, whate'er betide.

With that, the men who charged the cloud, Did curse the sailor long and loud, Who dared their forces thus defy,-And swore that he, ere long, should die

They rallied on a certain night, (Such deed(16) as their's ne'er sought the light.) Took deadly aim at where he stood,-Lovejoy fell weltering in his blood.

Throughout our ship the tidings flew, That one had failen of our crew By murderous hands ;-we bowed in prayer ;-God heard-and saved us from despair.

THE DESTRUCTION OF PENNSYLVANIA HALL. We built us, in the land of Penn,

To light our storm-toss'd countrymer (1) The abolitionists have had to contend with oppo-

sition in every stage of their enterprise, but in spit it they have gone forward steadily and rapidly. (2) The anti-slavery enterprise is in the highest sense phitanthropic, inasmuch as it seeks both the tem-poral and spiritual happiness, not only of the colored, but also of the white population,—not only of Ameri-cans, but of all mankind.

(3) Opposition has greatly facilitated the progress of the anti-slavery cause, but no thanks to its enemies. Praise is due to God, who has made 'the wrath of man (4) Southern slaveholders and their northern tools.

(5) Southern arguments to convince northerners that slavery is an institution of God.

Authors of the 'Clerical Appeal,' and 'Protests.' (7) Wm. Lloyd Garrison.

(8) They could not persuade the abolitionists, as a body, to speak in lower and milder tones against the sin of slaveholding, and the sin of apologizing for it, than they had done.

(9) They sought to divide the abolitionists by effect-(10) The anti-slavery enterprise stands upon the

(11) The Massachusetts Pastoral Association of Con-(12) i. e. her husband. Paul says, 'If they (women) will learn any thing, let them ask their husbands at home.' 1. Cor. 14, 35, as quoted and applied by modern Divines.

(13) Rev. Hubbard Winslow.

(14) Alton rioters.

(15) Rev. E. P. Lovejoy's last speech. (16) Mobocrats and murderers have generally per-petrated their deeds of villany under covert of night, and they have always 'loved darkness rather than light, because their deeds were evil.' Across a dark and troubled sea. A Dome(17)-inscribed to Liberty. There congregated Freedom's host :-To Father, Son, and Holy Ghost, They gave the noble Dome in prayer, And sought their country's blessing there. Blush, as the painful truth I tell :-

While thus engaged, a fiendish yell Was heard without,-it rent the air ;-The hosts of darkness muster'd there. The evening torch soon burned and blazed; The cry of ' fire the house' was raised ;-

And though entreated in God's name, The building soon was wrapt in flame. Thus God our faith and patience tried; But we in Him did still confide;— And as we prayed, 'Lord, do thy will,'

He said, 'Go on, I'm with you still.' VI.

OPPOSITION IN CONGRESS. The wind now blew a fresher breeze; We hasted onward o'er the seas, Propelled by scenes we'd lately past, Towards where we hoped to moor at last. It now was found our ship would go,

So Congress thought it best to chain The winds, -- nor let them blow again To prosecute a work so great Was formed a grand triumvirate, (19) Who sought to make the breezes lag,

Whichever(18) way the wind might blow ;-

By 'plying to the winds a gag. When it was found the winds were free, And would be, 'spite of man's decree, Then southern tyrants raved and foamed, (20) And slavery, in torture, groaned.

The wind now blew a hurricane :-With double speed our vessel came, And all on board sung joyfully : 'The Lord doth give the victory.' Our watch-word's 'On!' whate'er betide. We've vowed that we will all abide

Within the ship, till storms are o'er, And men in bonds shall sigh no more.(21) VII.

THE WRECK OF COLONIZATION I next the noble captain asked, What vessels in his course he'd passed: He said, 'we've lately spied a wreck, (22) With signals hoisted on her deck. We mann'd our boats, and sent relief :-We found her stranded on a reef ;- (23)

Her masts were cut-her sails were torn-

And her last hope of rescue gone. Her freight was floating round about her,-New-rum and Dupont's best gun-powder : (24) Her men were in a dreadful plight-Battling the waves with all their might.

With joy they hailed the little band, Sent to extend a friendly hand. Them from impending death, to save Their bodies from a watery grave. The boat was fill'd, and soon returned,

And hope in every bosom burned-That all, henceforth, would be secure, Our bark the coming storms endure. We swiftly glided on our way,

Cheer'd by the blessings of the day ;-

And gath'ring round a pleasant fire, ose we'd saved did thus inquire What was your puny(25) vessel's name? And what the land from whence you came? Who your commander ?--whither bound,

When on the reef you went aground? One rose and said, 'our vessel's name, (Given by the nation whence we came,) If you, kind friends, desire to know, Was rightly call'd ' The black man's foe.'(26) Our captain hated Ethiop's race,-

His name was 'Mr. Prejudice.'(27)

We came from the great mart(28) of slaves-Bound to a land(29) beyond the waves. A north-east(30) storm around us lower'd .-The captain and his crew all cower'd, And gave the ship up to the seas-

The cry soon rose above the storm, 'The ship has struck! all hope is gone Of seeing friends, or native land : ' Just then the cry, 'help, help, at hand.' Our hearts leaped up, and filled with hope;-

To go where winds and waves might please.

The gloomy spell of death was broke : We raised our eyes-'help, help,' we cried,-You took us in-our wants supplied. May Heaven protect your ship and crew,

and guide you all your voyage through: Be truth and right your firm position,-God speed the good ship Abolition.(31)

(17) The object of Pennsylvania Hall was to furnish a place where the friends of humanity and of God might meet, and freely discuss great moral subjects, and enlighten the nation upon the subject of the evils which threatened its destruction, and to arouse her to action for the removal of those evils, by repentance and reformation, that her ruin might be averted. It was designed to be to the American Republic, in a moral sense, what the light-house is to the mariner in a natural.

(19) Pinckney, of S. C., Patton of Va., and Atherton of N. H., each of whom was the author of a set of reolutions designed to gag free discussion.

(20) Slaveholders know that free discussion is workng the death of their 'peculiar institution;' and hen when they perceive that they cannot prevent it by any thing which they can do, they rave and foam to think that slavery must die in spite of its friends. (21) 'Remember them that are in bonds as bound

(22) Pieces of the wreck have been seen in different

(23) Worldly expediency. (24) (Rev.) C. M. Waring and F. Taylor offer for sale the cargo of the schooner Olive, from Liverpool. 500 kegs powder, 500 muskets, 150 cutlasses, 10 bags shot, 10 puncheons rum, 2 do. brandy, 6 cases East India Madeira wine, 20 casks pole also 10 de 10 de

has been but a puny concern, take the following fact:
In 17 years it removed from this country to Africa a

and free

(27) The colonization enterprise had its origin in, and has been perpetuated by prejudice against color. (28) U. S. of America.

(29) Africa. (30) Colonization has been most strongly opposed in he N. E. States.

board the good ship Abolition.

Senator Clay and Senator Morris.—Mr. Clay, by his speech against Liberty, and in favor of Oppression, has covered himself with disgrace, and proved himself unworthy of the suffrages of a free and participate people; and must go down to the grave under the accumulated curses of those, on whose necks he plants his lordly feet. Senator Morris, in his noble and patricipate provides the plants his many brow; has won the affections of every true-hearted American, who reads his splendid defence; will receive the blessings of the crushed millions whose cause he so eloquently plead; and will sink into the tomb, greatly lamented, by Liberty's freewest. God bless thee, noble Morris! May the spirit that warmed and enkindled thy Christian heart, on the floor of thy nation's Congress, be diffused through thine own Ohio, and the complete of the project with strong abhorrence, the very doctrine which our opponents themselves say is the foundation doctrine of jacobin-limits. Mr. Tracy says—God has made it the duty of extra project properties of the project properties of the project profers agovernment—arrange a magis tracy and enforce wholesome laws, as its necessitic require.' Where has God made it the duty of mar publish both of the speeches referred to.—Union Herald.

NON-RESISTANCE.

INFIDELITY_JACOBINISM_NO-GOVERN-MENT. Vincit Omnia Veritas. [CONCLUDED PROM LAST WEEK.]

If, then, all government originates with the people; if the magistrate, according to the common theory, receives his penal power from the people, and is to exercise it only in obedience to their will; and if any number of individuals, united and moving together, and calling themselves a state, a nation a commonwealth, or a republic, may not do any thing which it had been a sin for any individual member of the state to have done before he united with the state; then it follows, that a magistrate or a government cannot of right do any thing which the individuals who established it might not do in their private capacity. The fact that men move in masses, as states, or nations, or king doms, cannot alter, increase or diminish individual moral obligations. 'An action does not acquire any new qualities by being the desire of one thousand persons rather than of one. There may be more danger, indeed, in disobeying one thousand, than in disobeying one, but not more GUILT.' - Brown's Philosophy of the Mind.

An individual sin cannot, by being the act of millions, become a national virtue. What is theft, robbery, murder, or piracy, when done by an individual, in his private capacity,' cannot be manufactured into moral excellence by being perpetrated by fifteen millions calling themselves a nation, or a republic. What is villainy and infamy in one man, acting alone, in his private capacity,' cannot be moral greatnes and glory in millions, acting as a state or kingdom.

Nor can individuals, of right, authorize a magistrate

to do that for them which they may not do for them-

'The supreme power, being but the joint power of every member of the society, can be no more than those persons had in a state of nature, before they en-tered into society and gave it up to the community. For no body can transfer to another more power than he has in himself. No body can give more than he has himself; and he that cannot take his own life, cannot give another power over it. man can, by agreement, pass over to another that which he hath not in himself; a power over his own

'The power of society over the individual, is de-ived from the concessions of every individual.'— Way-and's Moral Science.

This is the doctrine, implied or expressed, in all our State Constitutions and in the Declaration. The people who originate the government, and from whom all the penal power of the magistrate is derived, cannot authorize the government, which they originated, to do that to them which they had no right to do to themselves and to each other, before they formed the government; nor can they confer on the magistrate power to inflict on them penalties for crimes, which they had no right to inflict on themselves and me another, for similar crimes. If I may not make, sell or drink intoxicating liquor myself, I may not authorize another to do these things. If I may not return injury for injury to any one myself, I may not employ another, or join with 15,000,000 of men, to employ another to do it for me. I cannot transfer to another what I do not possess. This is plain common sense-a logical and a necessary inference from the prevalent theory respecting the origin of the penal power in human governments. Would you ascertain whether human governments have a moral right to exercise any penal power? Whether rightfully, or not, they are invested with power to inflict physical suffering and death on evil-doers? What offences they may punish, and what kind and extent of penalties they may inflict for each and every offence? Resolve society, or the state or nation, into its original elements. Determine what each individual may do to and for himself, and what each individual may do to and for each and every other individual. Define the power which each has over his own body, and which each has over the body of each and every other See what offences each one, acting as an individual, may punish, and what penalties he may inflict. Then may you know precisely what penal power the gov-ernment has, and whether it has any. Must not we etermine how individuals are to treat evil-doers by he spirit, precepts and example of Jesus Christ?

But Joseph Tracy says- This doctrine concerning the origin of civil authority-of the right of a nation o govern its individual members-is the very foundation doctrine of jacobinism;' and that the name of jacobin, significant of all that is mean, brutal, feroious, anarchical, bloody, murderous and atheistical, and rendered detestable and infamous by the heart-chilling, blood-freezing horrors of the French Revolution, belongs to all who hold to it-i. e. to Locke, Blackstone, Franklin, Washington-to nineteen twentieths of the citizens and professed ministers and christians of the U. States; for these all believe that 'all government, of right, originates from the people, and that ll power is derived from them.' friend Tracy, put it on to them. Spare them not. Cry aloud. Let not their standing, reputation, professions or titles shield them from merited rebuke But do the non-resistants embrace this doctrine ? Do

they believe that a government thus originated, thus principled, and thus administered, is a christian government, entitled to be received as an approved minister of God? Far otherwise. By its fruits it is known. They say-' we cannot acknowledge allegiance' to such a government; that such a government 'cannot be approvingly ordained of God;' that all such governments, originating with men, endowed by them with what Blackstone calls-'a supreme, irresistible, uncontrolled authority,' a discretionary pe-(18) The efforts of friends and the opposition of ene. nal power over the lives of men, are entirely contra mies combined, have constituted a mighty propelling to the spirit and precepts of Jesus Christ. They hold power to urge onward the car of universal freedom. that the sovereign power over men, whether consider ed as individuals, acting singly and alone, or as communities, states or nations, is solely in God-that our supreme Ruler, our Heavenly Father, never did lodge on earth in the hands of any individual, or of any number of individuals, called a state, nation or kingdom, a discretionary penal power, or 'a supreme, irresistible and uncontrolled authority ' over man-that Christianity leaves the whole power of punishing in the hands of the King of kings, arrays Omnipotence against evildoers, as the only power in the universe with which parts of the N. E. States, where Messrs. Gurley and doers, as the only power in the universe with which Cresson have presented the claims of the A. C. S., and they must contend, and tends in its spirit and princiculd get hardly enough together (if we except the abolitionists,) to say 'we!' ces and rulers,'-to put all rulers, who derive their powers from men under his feet, as enemies to his cause, and to break in pieces and consume all the kingdoms of this world.' A state, or government, or magistrate, coming to us as an approved minister of God, to esndia Madeira wine, 20 casks pale ale, 10 do. brown tablish his authority and to bring us back to our allegiance to him, and beginning by requiring us to swear (25) As an evidence that the colonization enterprise allegiance to itself, and threatening to inflict upon us fines, imprisonment, personal injuries and death, if we number of the colored population only equivalent to its increase in 5 1-2 days.'

do not obey its behests, we cannot recognize as a christian government. It has not the spirit of Christ; it (26) The colonization scheme has been one of the returns evil for evil; it will not leave vengeance to reatest curses to the colored population, both bond God; it assumes an avenging power over men; thus God; it assumes an avenging power over men; thus invading the prerogative of the only true sovereign power of nations; and though it is never to be resisted or assailed by carnal weapons, it must and will be destroyed by those spiritual weapons which are mighty through God to demotish this and all other strong holds of iniquity. To that government, which recog-(31) This is the language now held by those who nizes God as the only sovereign power to whom alle ave been taken from the greek of Colonization, on giance is due—which aims to establish only his dogiance is due-which aims to establish only his dominion over this world-which practically leaves vengeance to him; overcomes evil with good-and which

individuals and nations, or rather to obey. Such spiritual magistracy, they are bound 'to arrange and such spiritual laws they are bound 'to enorce,' not with prisons, swords, guns and cannon but with those spiritual weapons with which Christ

sion. He must have some excellent sample in view. Where does it work—where hold its court—in the old world or the new? If in our own peculiarly happy land, what portion of our imperium in imperio machinery, national or state? Has he his eye on Congress or the Pennsylvania legislature convened at Harrisburg—othio passing her kidnapping statute, or the New-Hampshire General Court passing resolves in honor of slaveholding? We shall not answer brother Scott in the Herald, to his question, though we thus speak. We respectfully, but pertinaciously, decline it—and we do it, preduding all conclusions as to our opinion of the theory. We are amused that brother Scott should demand it.

Ouern—(in the abstract) might not a no human gov

THE NO HUMAN GOVERNMENT THEORY. Friend Rogers,—As I have taken you 'by the ediorial collar without mittens,' I believe I will hold on
for a while. I did not intend to trouble you with any
hing further; but your good natured, and to my view,
somewhat exceptionable reply seems to demand anothwith a sense of my inability to teach, but willingness
to tearn, I subscribe myself your well wisher and fellow-laborer in the cause of bleeding humanity. (18)
April 18: 1839.

I am very glad you took my remarks so kindly were certainly so intended. I would not handle er you or friend Garrison with a 'rough hand,' gh probably my pen is a little unruly sometimes.

or in favor of it, I doubt. (1) Had you never introduced it into the Herald (2) it might be, perhaps. But this you have done several times, and have not spoken about it might be a we are aware. We have spoken of it incidentally as we are aware. We have spoken of it incidentally as we are aware. We have spoken of it incidentally merely. We chose in speaking of it so to state that the state of the sturdy sons of New-Hampshire, well known as an able correspondent of the Herald, as high-toned abolitionist, and withal a firm friend of N. P. Rogens; and he says the readers of the Herald, so far as his knowledge extends, believe you are leaning very strongly to the no human government theory. Now, if they are deceived, ought you not to unming very strongly to the no human government they. Now, if they are deceived, ought you not to unleceive them? (3) It was because you was inderstood to favor that theory, that I addressed you. I was sorry that this should be the case, and yet if you were in fact a Garrisonite, in this respect, I for one wished to ave found it convenient to give their opinions defihave found it convenient to give their opinions dennitely of this theory without discussing it at all, and
why cannot you do the same? I believe you can if you
will. I must therefore respectfully invite you once
more to give us your opinions of that theory, either
with or without reasons. Remember I do not ask you may be involved in the no human government notions. How then can you think it a matter of such small moment as you seem to do in another place? And have not necessarily become a non-resistant. This was our meaning in speaking of one's involving the other. If not the abolitionists of even New-Hampshire a right to know the opinions of the editor of their official organ in relation to a matter in which 'the anti-slavery enterprise may be involved' and in which it certainly is involved? (6) You knold to questioning editors, (7) and surely you is involved? (6) You knold to questioning editors, (7) and surely you will not refuse to be governed by your own principles. You will not refuse to answer serious questions—ques-body at liberty to resist any human wrong? Would he thought to be an abolitionst—though to be an abolitions the abolish the world become non-resistants it will work the abolished without establishing of one's involving the other. I

I think you are a little mistaken in supposing that the declaration of sentiments put forth at Philadelphia did not demand voting as well as petitioning. Nothing is said about either. But for the properties of the properties of the declaration of sentiments was d-awn are properties. What he meant to the properties of demanded. The declaration of sentiments was d-awn up by William Llovo Garrison. What he meant by political action is clear from his own example. Soon after he penned that instrument, HE voted for an abolitionist (9) as representative to Congress, and proclaimed the fact to the world through the columns of the Liberator. He was the first, or one of the first, to the Liberator. He was the first, or one of the first, to urge abolitionists to rote as well as petition. This he lid both by precept and example. Then he was a consistent abolitionist, but what is he now? It seems you do not regard brother Garrison's scruples about votion of voting might not have been anticipated.—But this is not the point. If Garrison thought it his duty to vote do 'not regard brother Garrison's scruples about voting as of any anti-slavery importance.' How you can think that the 'land bears not his equal,' and yet consider his opposition to all human governments as of 'no anti-slavery importance,' I cannot conceive! But you think he can say 'to all voting abolitionists go and yote for the slave, with more effect than though he went himself.' This, however, is a kind of logic I do not understand. How a man who believes all voting a sin, can consistently urge others to vote, is more than my weak mind can comprehend. And how a man's precepts are more effectual when contradicted by his example, is still more incomprehensible! (10)
Your protification of your course in not opposing Garrison's no-human government notions, by an allusion to Methodism and Congregationalism, does not appear to be characterized with that aptness and ingenuity which usually distinguishes your productions. You argue that because you are under no obligation to as an abolitionist to oppose my Methodist notions, that therefore you are under no obligation to oppose our productions.

as an abolitionist to oppose my Methodist notions, that therefore you are under no obligation to oppose our brother Garrison's no-human government notions. Now if Methodism was opposed to all human governments—if it UTTERLY REPUDIATED ALL HUMAN POLITICS, the cases would be paralled. (11) In that case, if you believed all abolitionists ought to vote, and that my Methodism was exerting an influence against this, as you value the cause of the bleeding slave, you ought to oppose it, notwithstanding any considerations of personal friendship that might exist between us. But you know Methodism uses no more induence against either moral or political action than Congregationalism does. Therefore as an abolitionist, I do not oppose friend Garrison for not being a Methodist, nor for not belonging to any church. Neither do I oppose him for his sabbath notions, or perfectionism; but I oppose him for advocating doctrines, which so far as his influence goes, will prevail abolitionists from voting right. He may tell them if they do vote to vote right—but what of all that, when they know he holds that it is a moral wrong to vote at all, and when he pretends that religious considerations utterly preclude his voting? Now if voting is not only right, but important, so far as his influence goes, it must be exceedingly detrimental to the anti-slavery enterprise. Not the far and propose in his lawer than Virginia. How then came legal slaveholding in the district? Make should like to have congress pass a Resolve that slavery and the trade were now itegend—to that they should pass a law prescribing the penalty for the commission of either. They are neither of them lawful now. They are neither of that he have not recently, if ever. We would hike to have congress pass a Resolve that slavery and the trade vere now iteratively for the commission of either. They are neither of them lawful now. They are neither of them lawful now. T

his voting? Now if voting is not only right, but important, so far as his influence goes, it must be exceedingly detrimental to the anti-slavery enterprise. Not so with Methodism or Congregationalism.

I have but one thing more to notice, and that is what you say about petitioning. You say you petition, 'not because you expect any tare will ever be passed by Congress to abolish slavery any where'—but as a mode of discussion,—of moral agitation.' I beg leave to differ from you widely with respect to my motives yittue of law, the repeal of the law would kill it. But for petitioning. I do expect a law will be passed by it exists by force of long cherished, long growing, in-

heart and life, to his own government? 'To arrange' Congress to abolish slavery in the District of Columbia, any other magistracy than to receive the Lord Alamad also the inter-state slave trade—and that it will be mighty as their 'Lawgiver, Judge and King?' Or 'to any other magistracy than to receive the Lord Almight as their 'Lawgiver, Judge and King?' Or 'to enforce' any other laws, by any other penalties than those laws, and by those penalties which are laid down in the spiritual kingdom of Jesus Christ? Such down in the spiritual kingdom of Jesus Christ? Such government will soon be brought to act upon the question of slavery. But the Lord have mercy on the slave, if the abolitionists are all hereafter to 'repudiate all' the abolitionists are all hereafter to 'repudiate all'. tion of slavery. But the Lord nave mercy of the abolitionists are all hereafter to 'repudiate all human politics'—'acknowledge allegiance to no human governments, '&c. &c. (12)

n that no more anti-But you give it as your opinion that no more anti-slavery law is needed than we have in our constitu-tions. Here again I must differ from you. I admit that the constitution of the United States is, on the but with those spiritual weapons with which Christ has furnished his champions in the fight of Faith and with which, under his guidance, they will conquer this world. May we 'form' any other government'—'arrange' any other magistracy, and 'enforce' any other laws! Vincit Omnia Veritas. Truth conquers all things.

H. C. W.

From the Herald of Freedom.

ORANGE SCOTT.

Our editornal domain is not broad, but we give place in it again to our brave fellow soldier, though he is not augmenting his renown, we apprehend, as a clear and consistent writer. He seems to us to have been jostled a little, by some impulse or other, from his mental equilibrium. He seems to be precipitate almost in his emotions towards brother Garrison's 'no human government' abstraction. And what government and in his emotions towards brother Garrison's 'no human government' abstraction. And what government and the abstract, that should so kindle his passion. He must have some excellent sample in view. Where does it work—where hold its court—in the old world or the new? If in our own reculiarly happy.

demand it.

Query—(in the abstract) might not a no human government man innocently vote and petition? Does it conflict with the non-resistant principle, to petition conflict with the non-resistant principle, to petition conflict with the non-resistant principle, to petition condidate, in order to bear testimony against proslavery candidate, in order to bear testimony against proslavery candidates, and to prevent their election? Is a now which has so purified his conscience that he accessarily a human government man, who signs a petition to Congress to repeal a slavery law (provided and one highly esteemed, has found out that we have anti-slavery law enough—and as much as we ever any existed) or to vote between opposing candidates to prevent any election? But we append a note or two to brother Scott's text.

is our comfort. (17)
If I have misunders derstood you, I doubt not your willingness to explain, and also to defend your positions, or honorably retract them. This I hope ever to be willing to do.

With a sense of my inability to teach, but willingness

April 18, 1839.

they were certainly so intended. I would not handle either you or friend Garrison with a 'rough hand,' though probably my pen is a little unruly sometimes. But as for the 'no human government theory,' I will show it no mercy—give it no quarter; it being a 'monster of such frightful mien, that to be hated needs but to be seen.'

You say you 'don't discuss that theory in the Herald at all.' This is right. I hope you never will. But whether that is a sufficient reason for refusing to state definitely, whether you are opposed to this theory, or in favor of it, I doubt. (1) Had you never introduced it into the Herald (2) it might be, perhaps. But this you have done several times, and have not spoken and were done several times, and have not spoken and reflections to the Herald'—as we are aware. We shove in speaking of it so to state all.'

(or do not) in a gratutious speculation upon our unim-portant opinions—why they must. The readers of the Herald may believe we are a non-resistant perhaps, to favor that theory, that I addressed you. I was sorty that this should be the case, and yet if you were in fact a Garrisonite, in this respect, I for one wished to know it. Openness and boldness is, you know, a characteristic of abolitionism; but especially of N. P. Roosens. Hence I was a little surprised after two or three editorial notices of this theory, to see so much of the non-committal, connected with a strong apparent lean ing in a certain direction! Several anti-slavery editors have found it convenient to give their onitions defiborders hard on discus

to discuss the question, nor to admit any discussion of it into the columns of the Herald. (4) Far from this. We want to know whether we misunderstood you or not. (5) You admit that the anti-slavery enterprise may be involved in the no human government notions.

will not refuse to be governed by your own principles. Stavery unresistingly and non-resistan You will not refuse to answer serious questions—ques-(body at liberty to resist any human wror tions which most of your readers believe to be inti- allow the slaves to imprison or hang tions which most of your readers believe to be intimately connected with the prosperity of the anti-slavery enterprise—especially when respectfully propose
ed by 'sturdy abolitionists!' I think Garrison would
not refuse to do this.

Yon say 'the only anti-abolitionism of Mr. Garrison' of which I complain, 'is his abstaining from political action.' Here is a little mistake. He not only
'abstains' but orross all human governments—all
human politics—all political, legal, civil and ecclesiastical institutions. (8) I know he says, if you do vote,
vote right; but with what consistency he says this, I
leave for others to judge.

veterate national sentiment and practice. sterate national semiment and practice, ent will fall upon it like a pebble ston ont of Gibraltar. The whole anti-st could remain to be done after the law would remain to be done after the We seek the restoration of the col practical enjoyment of his rights, wrought out by a moral revolution, action may help this work and prom conducted, we think it will. But a may terminate and do its whole work the mischief. The character of the remain, and it is that which enslaves

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irginia Legi holson, how Mr. Guols

remain, and it is that which enslaves. If the passage of a law by Coagr they never will pass it, till the m complete. They never do any thin, trary to popular caprice. They obcocks do the wind. You must ge and then Congress will come right, the no human government theory neceman from the polls, or that going the legiance to human government. A man prevent human government from He may go to keep Brooks and Pa Congress (for example) and not send an stead—merely to keep a district from be ed at all. He may vote so as to every cer. And it may be worth his while timony against pro-slavery. He may gress too to the last extremity, to repeat slavery (if one existed) and not to enact. A general repeal would be in true 'no human' style—only let nothing new be will soin a beatly. will join in brother Scott's despairing Lord have mercy on the slave when he sh hope but from Congressional relief. Shit tition—all who petition in any case, and ty, all voters. And we hold to voting a st his greation. as this question is concerned. We go brother Scott into the secret of our far

the theory.
(13) If the constitution be 'an anti-slaver (13) If the constitution be 'an anti-slavery instrument on the whole,' then slavery is unlawfig slavely. Laws need not be passed. The constitution is the level of the constitution. But if slave-holding is woments to the United States court and may claim his liberational, it is punishable by law, and the slave should be there. And if he don't get it, 'fie on the court.' The is no force in the decrees of Venice.'

(14) The enactments would not free the slave. They are legally free now—free by the constitution. Let Daniel Webster argue one slave's claim in the feat to tiberry. We would be bold to argue it for the slave to tiberry. We would be bold to argue it for the slave against 'the defender of the constitution' himself.

(15) Why preferable? Congress is the connection nation. The eyes of the nation are on it and of the world. What is said and done there is not in a conner.' Petitioning reveals the incompanibility of one ed slavery and white liberry. It does not be the same of the constitution in the connert.

world. What is said and done there is not has no ener.' Petitioning reveals the incompability of one ed slavery and white liberty. It does it in sight of a nation. That is ground enough for petitions, leads these half way patriots and fractional republic and half 'christian politicians' into neme cable embarrassment. It reveals the secret opening of slavery on the entire nation. It is a condeany bring out to view the all portudies. ring out to view the all pervading electric fire of a

very.
(16) We respect brother Scott's scrupulosity, but ee no oceasion for its exercise here. We will post etitions upon that Congress, demanding of it all all as o for the overthrow of slavery either by resolve, has enactments against the commission of slaveholding at ready unilamful, (those of us who hold to human poul-ties) or acts declaratory of the illegality of slavehold-ing throughout the nation as well as in its our en-size 'legislative' dormains, and by this and other again. enactments against the com ons we will kill slavery out of the land long before Congress would think it expedient to take any une of action against it. Our petitions should take the of demand. We are not the soliciting party, but the ding and willing party. It is for Con

when we speak in sufficient numbers. They will do then implicitly. They will do any thing to keep air places, that is not prejudicial to party.

(17) Then let brother Scott fight it. Let him set to the battle and not turn aside to fight other thing. If laws are wanted, let nim get them passed, life an't wanted, so much the better for him. But if thinks slavery lawful was ask him was to have a so him to be the some contents. ninks slavery lawful, we ask him to point out to

are which authorizes it.

(18) We subscribe the same to bro. Scott, and a ct us go into the battle, and have at the common of th my by the side of Garrison with all his penhims.
We shall find our match to keep pace with him is slaughter. Let Garrison strike in his own way. In enemy cry out as he strikes. So long as they complet us not. And so of every other champion in the let.
When the enemy applauds our warriors it is take doubt their warfare. oubt their warfare

THE OMITTED PASSAGE. Brother Scott has write is a communication on the subject of our having on ted a part of his article from the Herald of Free published in this department week before last. he passage itself will occupy less room than a co ersy on the propriety of leaving it out, we have on luded to give it a place. Italics, capitals and al True, the quotations which it embodies have appeare in the Liberator two or three times before but set ertheless, there is nothing like free discussion We hope our friends will all 'read, mark, learn an inwardly digest the same,' for brother Scott's sak Perhaps we may keep the types standing awhile, hat another edition, if one should be wanted within few weeks, may be published with greater of

Abolitionism from the very beginning has not a contemplated, but enjoined, as a most solema duty, life moral and political action. Mr. Garrison and the berattor have formerly done this. But how as new Why, 'if you go to the polls, rote right; but that wrong to go to the polls.' This has not

the tone of the Liberator; nor has it given this tain sound till within a few months past.

The Declaration of Sentiments drawn up to the past of the GARRISON and put forth at Philadelphia in De 1533, contains the following language: Therean the present time, the HIGHEST OBLIGATION resting upon the people of the free States, to ren slavery by moral and POLITICAL action, at press the states of the states in the Constitution of the United States. Again Constitution of the American Anti-Slavery Soc clares that 'we owe it to the oppressed, to our citizens who hold slaves, to our whole country citizens who hold slaves, to our whole county, tetrity, and to God, [a religious duty then] to bit is LAWFULLY in our power to bring about tinction of slavery '—and that 'the scorety will endeavor, in a constitutional way, to influent gress to put an end to the domestic slaver abolish slavery in all those portions of our of country which come under its control, especially country which come under its control, espec District of Columbia.' Such are the senim lie at the foundation of the whole antisla prise! And are there no 'obligations he rather, are we not all 'under the !!!GHE! GATIONS to remove slavery by moral and CAL action?' All the State Societies are at the American, and are therefore under the same sentiments. But the Massalt has formerly adopted sentiments similar In the 2d article of the constitution the Sc by all means sanctioned by law, humanily, endeavor to effect the abolition of s And in the First Anno United States.' And in the First drawn up by Mr. Garrison, and addictery, it was declared, that 'so long of PLESH IN OUR HEARTS, and physical or the state of the or man in our souls; IT NEVER CAN OR MAN IN OUR SOULS; IT NEVER that the people of New England are not BOUT their moral and POLITICAL POWER is slavery in the United States. Other question be adduced; but the above are sufficient on the adduced; but the above are sufficient on the sound part of the sound part of the position that is appears to me, we are propared any thing. Nothing can be clearer than now seeking to destroy what he once after now seeking to destroy what he once after the position that we are polypid on the position that the posi HIGHEST OBLIGATIONS to use our POWER to overthrow slavery. It was one solemn duty to go to the polls—now it is a timate that it is the duty of all to exercise uffrage!

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nd SOULS of his 'ultra' ' lacts, nor blot